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SANSKRIT MANUAL

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WITH A VOCABULARY
(ENGLISH & SANSKRIT)

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by

A. E. GOUGH

1976

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Published by S. BALWANT for Ajanta Books International
DELHI-110007 and printed at Taj Offset Press,
Urdu Bazar, Jama Masjid, DELHI-110006.

PREFACE.

THE rapidly increasing sale of my Sanskrit Grammar, published at the Oxford University Press, has induced me to prepare the present Manual, both as an indispensable companion to the Grammar, and to supply a necessary link, which has hitherto been wanting in the chain of Sanskrit teaching.

The absence of a series of progressive exercises in this language has placed both teachers and learners in a position of great disadvantage. In Latin and Greek real progress could not be secured without constant practice in composition; and the multitude of exercise books that have been compiled attest the high value assigned to this branch of instruction: while in Sanskrit, a language which more than any other requires supplementary aids, nothing of this kind has hitherto been available. It is

true that the late Dr. Ballantyne published a useful little book, which contained easy sentences for translation into Sanskrit, but this does not furnish, like the present Manual, a complete series of exercises, illustrating the rules of grammar and syntax from first to last, and rising gradually from the simplest phrases to more difficult constructions.

The plan of the following pages speaks for itself, or at least requires no lengthy explanation. Part I. is a compendium of the merest rudiments of grammar, and contains tables of all the commonest nouns and verbs in the Roman character, the convenience of which, not only to beginners but to advanced students, need scarcely be pointed out. Nor need the learner be warned that this summary of first principles is not intended to supersede, but rather to go hand in hand with the larger Grammar, and that the employment of Roman type, far from discouraging, is designed to consist with and even to conduce to an accurate knowledge of the Sanskrit character, as well as to secure a correct system of transliteration. With regard to Part II. it should be stated,

that in selecting sentences and short passages for translation, my aim has been to set before the learner a collection of the commonest expressions, phrases, and styles of writing on a great variety of subjects.

I should also notify that the rules of grammar referred to are those in the Third Edition of my Sanskrit Grammar, and that the numbers of the rules will hold good for all future editions. These numbers have been followed by Professor Johnson, who has now inserted references to my Sanskrit Grammar in his last edition of the Hitopadesa.

M. W.

OXFORD,
January, 1868.

In the present Edition of the Sanscrit Manual is given a Vocabulary by Mr. A. E. Gough, of Lincoln's College, Oxford, recently appointed to the Sanscrit Chair, in the Government College, Benares.

Mr. Gough has also prepared a Key to the Exercises in Part 2, which can be had separately.

CONTENTS.

PART I.—ACCIDENCE OF GRAMMAR.

Letters, page 1.
Pronunciation, p. 3.
Rules of Sandhi, p. 6.
Declension of nouns, p. 9.
Adjectives, p. 22.
Numerals, p. 24.
Pronouns, p. 28.
Pronominals, p. 32.
Verbs, p. 32.
Terminations, p. 34.
Rules for forming the four conjugational tenses in the ten conjugations, p. 38.
Reduplicated perfect or second preterite, p. 40.
First and second future, p. 42.
Aorist or third preterite, p. 43.
Precative or benedictive, conditional, infinitive, pp. 44,45.
Passives, causals, desideratives, frequentatives, p. 45.
Participles, p. 47.
The auxiliary verb *as*, p. 50.
Group I., class 1, p. 51.
Group I., class 4, p. 54.
Group I., class 6, p. 56.
Group I., class 10, p. 58.

Group II., class 2, p. 61.
Group II., class 3, p. 62.
Group II., class 7, p. 63.
Group III., class 5, p. 65.
Group III., class 8, p. 67.
Group III., class 9, p. 70.
Example of a passive verb, p. 72.
Example of a causal verb, p. 74.
Compound nouns, p. 75.
Prepositions, p. 83.
Indeclinables, p. 84.

PART II.—PROGRESSIVE EXERCISES

In the formation of crudes from roots, p. 86.
In declension, p. 90.
In the comparison of adjectives, p. 105.
In conjugation, p. 107.
In participles, p. 113.
In compounds, p. 116.
In syntax, p. 119.
In prose composition, p. 134.
In verse composition, p. 163.
In Sandhi and translation from Sanskrit into English, p. 172.

PART III.—A VOCABULARY TO THE ABOVE EXERCISES.

SANSKṚIT MANUAL.

PART I.

ACCIDENCE OF GRAMMAR.

LETTERS.

1. In the Sanskṛit language there are fourteen vowels, thirty-three simple consonants, a nasal symbol called *Anusvára*, and a symbol for an aspirate (generally final) called *Visarga*, arranged as follows in the dictionary order:—

Vowels.

अ *a*, आ ा *á*, इ ि *i*, ई ी *í*, उ ु *u*, ऊ ू *ú*, ऋ ृ *ṛi*, ॠ ॄ *ṛí*, ऌ ॢ *ḷṛi*, ॡ ॣ *ḷṛí*, ए े *e*, ऐ ै *ai*, ओ ो *o*, औ ौ *au*.

Nasal symbol *Anusvára*, ं *ṃ*, or in the middle of simple words *n*. Symbol for the aspirate *Visarga*, ः *ḥ*.

Consonants.

Gutturals,	क *k*	ख *kh*	ग *g*	घ *gh*	ङ *n*
Palatals,	च *c*	छ *ch*	ज *j*	झ *jh*	ञ *ñ*
Cerebrals,	ट *ṭ*	ठ *ṭh*	ड *ḍ*	ढ *ḍh*	ण *ṇ*
Dentals,	त *t*	थ *th*	द *d*	ध *dh*	न *n*
Labials,	प *p*	फ *ph*	ब *b*	भ *bh*	म *m*
Semivowels,	य *y*	र *r*	ल *l*	व *v*	
Sibilants,	श *ś*	ष *sh*	स *s*		
Aspirate,	ह *h*				

Observe—Every vowel except अ *a* has two forms, an initial and non-initial form; thus आ is the initial, ा the non-initial.

Here follow a few common conjunct consonants:

क्त *kt*, क्र *kr*, क्व *kv*, क्ष *ksh*, ग्र *gr*, ङ्क *n·k*, ङ्ग *n·g*, ज्ञ *jn̂*, ञ्च *ǹc*, ञ्ज *ǹj*, ण्ड *ṇḍ*, ण्ण *ṇṇ*, ण्य *ṇy*, त्त *tt*, त्न *tn*, त्म *tm*, त्य *ty*, त्र *tr*, त्व *tv*, द्द *ddh*, द्भ *dbh*, द्य *dy*, द्र *dr*, द्व *dv*, न्त *nt*, न्द *nd*, न्न *nn*, न्य *ny*, प्त *pt*, प्य *py*, प्र *pr*, प्ल *pl*, ब्र *br*, भ्य *bhy*, भ्र *bhr*, म्भ *mbh*, म्म *mm*, म्य *my*, र्क *rk*, र्म *rm*, र्व *rv*, ल्प *lp*, व्य *vy*, व्र *vr*, श्च *śc*, श्य *śy*, श्र *śr*, श्व *śv*, ष्ट *shṭ*, ष्ठ *shṭh*, ष्प *shp*, ष्य *shy*, स्त *st*, स्थ *sth*, स्म *sm*, स्य *sy*, स्र *sr*, स्व *sv*, क्त्य *kty*, क्त्व *ktv*, क्ष्य *kshy*, द्ध्य *ddhy*, द्भ्य *dbhy*.

2. The vowel अ *a* has a noticeable peculiarity. This short vowel is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus, *ak* is written अक्, but *ka* is written क; so that in such words as कनक *kanaka*, नगर *nagara*, no vowel has to be written. The mark ् under the *k* of अक्, called Viráma, indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after the final consonant. Conjunct consonants, when no other vowel is given, must be pronounced with the inherent *a*; thus, क्त *kta*, etc.

3. Method of writing the other vowels:—इक् *ik*, ईक् *ík*, कि *ki*, की *kí*, इष्टिनी *ishṭiní*, उक् *uk*, ऊक् *úk*, कु *ku*, कू *kú*, कृ *ru*, कॄ *rú*, ऋक् *ṛik*, कॢ *kṛi*, ॠक् *ṝik*, कॣ *kṛí*, ॡक् *ḷṛi*, एक् *ek*, के *ke*, ऐक् *aik*, कै *kai*, ओक् *ok*, को *ko*, औक् *auk*, कौ *kau*.

Note the form that *u* takes after *r*. Note also that short *i*, when *initial*, is written in its right place, but when *not initial* is always written *before* the letter *after* which it is pronounced.

4. Note two ways of writing र् *r* when conjunct:

a. When it comes *first* in the compound, thus र्क *rk;*

b. When it comes *last*, thus क्र *kr.*

5. Pronunciation. Vowels: अ *a* as in *vocal, cedar, zebra, America;* आ *á* as in *last;* इ *i* as in *pin;* ई *í* as in *marine;* उ *u* as in *push;* ऊ *ú* as in *rude;* ऋ *ṛi* as in *merrily;* ॠ *ṛí* as in *chagrin;* ए *e* as in *prey;* ओ *o* as in *so;* ऐ *ai* as in *aisle;* औ *au* as *ou* in *out.*

6. Pronunciation. Consonants: क *ka,* ज *ja,* प *pa,* ब *ba,* as in English.

ग *ga* always like *g* in *gun, give,* never as *g* in *gin.*

च *ća* like *ch* in *church,* or as *c* in Italian *dolce.*

त *ta,* द *da,* more dental than in English; the former like the sound of *t* in *stick,* the latter like that of *th* in *this, the.*

ख *kh* as in *ink-horn;* फ *ph* as in *up-hill;* भ *bh* as in *cab-horse;* and so with the other aspirated consonants. Care must be taken not to interpolate a vowel before aspiration. The simple rule is to breathe hard while uttering the aspirated consonant and then an aspirated sound will be heard with the consonant before the succeeding vowel.

ट *ṭa,* ठ *ṭha,* ड *ḍa,* ढ *ḍha,* like our English *t, th, d, dh,* in *try, ant-hill, drip, mud-hut.*

ङ *n·a,* ञ *ña,* ण *ṇa,* न *na,* म *ma,* like the nasal sounds in *sing, inch, under, rinse, imp,* respectively.

य *ya,* र *ra,* ल *la,* व *va,* as in English.

श *śa* like our *sh,* or like *s* in *sure*; (followed by *r* it is sounded more like स *s,* but the pronunciation of *ś* varies in different provinces and different words); ष *ṣha* rather softer than our *sh;* स *sa* like our *s* in *sin,* etc.

7. All the letters may be classified according to two principles of division. The first divides them into five classes. The second into two, thus—

Gutturals	अ	*a*	आ	*á*				क	*k*	ख	*kh*	ग	*g*	घ	*gh*	ङ	*n·*	ह	*h*		
Palatals	इ	*i*	ई	*í*	ए	*e*	ऐ	*ai*	च	*c*	छ	*ch*	ज	*j*	झ	*jh*	ञ	*n̈*	य	*y*	श	*ś*
Cerebrals	ऋ	*ṛi*	ॠ	*ṛí*					ट	*ṭ*	ठ	*ṭh*	ड	*ḍ*	ढ	*ḍh*	ण	*ṇ*	र	*r*	ष	*sh*
Dentals	ऌ	*ḷṛi*	ॡ	*ḷṛí*					त	*t*	थ	*th*	द	*d*	ध	*dh*	न	*n*	ल	*l*	स	*s*
Labials	उ	*u*	ऊ	*ú*	ओ	*o*	औ	*au*	प	*p*	फ	*ph*	ब	*b*	भ	*bh*	म	*m*	व	*v*		

HARD OR SURD LETTERS.						SOFT OR SONANT LETTERS.					
क	*k**	ख	*kh*†			अ	*a*	आ	*á*		
च	*c**	छ	*ch*†	श	*ś*	इ	*i*	ई	*í*	ए	*e*
ट	*ṭ**	ठ	*ṭh*†	ष	*sh*	ऋ	*ṛi*	ॠ	*ṛí*		
त	*t**	थ	*th*†	स	*s*	ऌ	*ḷṛi*	ॡ	*ḷṛí*		
प	*p**	फ	*ph*†			उ	*u*	ऊ	*ú*	ओ	*o*

ऐ	*ai*			ग	*g**	घ	*gh*†	ङ	*n·*	ह	*h*
				ज	*j**	झ	*jh*†	ञ	*n̈*	य	*y*
				ड	*ḍ**	ढ	*ḍh*†	ण	*ṇ*	र	*r*
				द	*d**	ध	*dh*†	न	*n*	ल	*l*
औ	*au*			ब	*b**	भ	*bh*†	म	*m*	ध	*v*

Note—It is most important to observe in the second table which hard letters have kindred soft. The kindred hard and soft unaspirated are the two *in the same line* marked *, and the kindred hard and soft aspirated are the two marked †.

8. Transliterate the following·

अद्, अस, अलि, आदि, आखु, आगस्, इति, ईशः, ईहा, उदार, उपनिषद्, उपरोध, ऊह, ऊष, ऋषि, एक, ककुद्, कटु, कोषः, गौर, घट, चैत्य, चेत, छलं, जेतृ, झिरी, टगर, डमर, ढाल, णम, ततस्, तथा, तृण, तुषार, देह, दैत्य, धवल, नतु, नयनम, निदाघम, पितृ, भौम, भेषजं, मरुस्, महत्, युग, रुष्, रूढिस्, लोह, विवेकस्, शतम्, षोडशन्, सुखिन्, हृदय, तच, अद्य, बुद्धि, अर्क, क्रतु, अंस, अङ्क, अङ्ग, अञ्चल, अञ्जन, काण्ड, अण्ड, अन्त, मन्द्, सम्पूर्ण.

9. *Aka, aja, aśa, ása, ápa, ila, isha, íḍa, íra, ukha, uća, úha, ṛiṇa, ṛija, edha, okha, kaṇa, kita, kumára, kshama, kshipa, kshudha, kshai, klṛipa, khana, khida, gáha, guja, gṛidha, gṛí, ghṛiṇa, ghusha, ćakása, ćaksha, ćita, ćhida, ćho, jívá, jhasha, ṭíká, ṭhaḥ, ḍínam, ḍhauka, ṇida, tápaḥ, taḍágaḥ, dayá, damakaḥ, daśarathaḥ, durálápaḥ, deva, dhúpiká, dhṛitaḥ, naṭaḥ, níla, nema, paridánaṃ, purushas, pauraḥ, paurusheyí, puroḍáśaḥ, bahuḥ, bálakas, bhogaḥ, bhojanaṃ, mukhaṃ, mṛigaḥ, medas, mediní, yakṛit, yogaḥ, reṇu, rećaka, rai, raivata, rujá, rúpaṃ, rurudishu, loha, vámaḥ, vairaṃ, śak, saurаḥ, shaṭ, sádhuḥ, hemakúṭaḥ, heman.*

10. Study attentively the following table:

Simple vowels,	*a* or *á*	*i* or *í*	*u* or *ú*	*ṛi* or *ṛí*	*lṛi* or *lṛí*
Guṇa substitute,		*e*	*o*	*ar*	*al*
Vṛiddhi substitute,	*á*	*ai*	*au*	*ár*	*ál*
Simple vowels,		*i* or *í*	*u* or *ú*	*ṛi* or *ṛí*	*lṛi* or *lṛí*
Corresponding semivowel,		*y*	*v*	*r*	*l*
Guṇa,		*e*	*o*		
Guṇa resolved,		*a*+*i*	*a*+*u*		
With semivowel substitute,		*ay*	*av*		
Vṛiddhi,		*ai*	*au*		
Vṛiddhi resolved,		*á*+*i*	*á*+*u*		
With semivowel substitute,		*áy*	*áv*		

11. Usual Sandhi or combination of vowels.

Final *a* or *á*

$+a=á$ | $+á=ā$ | $+i=e$ | $+í=e$ | $+u=o$ | $+ú=o$ | $+ṛi=ar$ | $+ṛí=ar$ | $+e=ai$ | $+ai=ai$ | $+o=au$ | $+au=au$.

Final *i* or *í*

$+i=í$ | $+í=í$ | $+a=y\,a$ | $+á=y\,á$ | $+u=y\,u$ | $+ú=y\,ú$ | $+ṛi=y\,ṛi$ | $+ṛí=y\,ṛí$ | $+e=y\,e$ | $+ai=y\,ai$ | $+o=y\,o$ | $+au=y\,au$.

Final *u* or *ú*

$+u=ú$ | $+ú=ú$ | $+a=v\,a$ | $+á=v\,á$ | $=i=v\,i$ | $+í=v\,í$ | $+ṛi=v\,ṛi$ | $=ṛí=v\,ṛí$ | $+e=v\,e$ | $+ai=v\,ai$ | $+o=v\,o$ | $+au=v\,au$.

Final *ṛi* or *ṛí*

$+ṛi=ṛí$ | $+ṛí=ṛí$ | $+a=r\,a$ | $+á=r\,á$ | $+i=r\,i$ | $+í=r\,í$ | $+u=r\,u$ | $+ú=r\,ú$ | $+e=r\,e$ | $+ai=r\,ai$ | $o=r\,o$ | $+au=r\,au$.

Final *e*

$+e=a\,e$ | or $+e$ (in the same word) $=aye$ | $+a=e'$ | or $+a$ (in the same word) $=aya$ | $+á=a\,á$ or $ayá$ | $+i=a\,i$ or ayi | $+í=a\,í$ or $ayí$ | $+u=a\,u$ or ayu | $+ú=a\,ú$ or $ayú$ | $+ṛi=a\,ṛi$ or $ayṛi$ | $+ṛí=a\,ṛí$ or $ayṛí$ | $+ai=a\,ai$ or $ayai$ | $+o=a\,o$ or ayo | $+au=a\,au$ or $ayau$.

Final *ai*

$+ai=áy\,ai$ | $+a=áy\,a$ | $+á=áy\,á$ | $+i=áy\,i$ | $+í=áy\,í$ | $+u=áy\,u$ | $+ú=áy\,ú$ | $+ṛi=áy\,ṛi$ | $+ṛí=áy\,ṛí$ | $+e=áy\,e$ | $+o=áy\,o$ | $+au=áy\,au$.

Final *o*

$+o = av\,o$ | $+a = o'$ | or $+a$ (in the same word) $= ava$ | $+\acute{a} = av\,\acute{a}$ | $+i = av\,i$ | $+\acute{i} = av\,\acute{i}$ | $+u = av\,u$ | $+\acute{u} = av\,\acute{u}$ | $+\r{r}i = av\,\r{r}i$ | $+\r{r}\acute{i} = av\,\r{r}\acute{i}$ | $+e = av\,e$ | $+ai = av\,ai$ | $+au = av\,au$.

Final *au*

$+au = \acute{a}v\,au$ | $+a = \acute{a}v\,a$ | $+\acute{a} = \acute{a}v\,\acute{a}$ | $+i = \acute{a}v\,i$ | $+\acute{i} = \acute{a}v\,\acute{i}$ | $+u = \acute{a}v\,u$ | $+\acute{u} = \acute{a}v\,\acute{u}$ | $+\r{r}i = \acute{a}v\,\r{r}i$ | $+\r{r}\acute{i} = \acute{a}v\,\r{r}\acute{i}$ | $+e = \acute{a}v\,e$ | $+ai = \acute{a}v\,ai$ | $+o = \acute{a}v\,o$.

12. Usual Sandhi or combination of consonants.

Final *k* or *g*

$+a = g\,a$ | $+\acute{a}^1 = g\,\acute{a}$ | $+i,^1$ etc. $= g\,i$, etc. | $+k = k\,k$ | $+g = g\,g$ | $+\acute{c} = k\,\acute{c}$ | $+j = g\,j$ | $+t = k\,t$ | $+d = g\,d$ | $+n = n\,n$ | $+p = k\,p$ | $+b = g\,b$ | $+m = n\,m$ | $+y = g\,y$ | $+r = g\,r$ | $+l = g\,l$ | $+v = g\,v$ | $+\acute{s} = k\,\acute{s}$ | $+s = k\,s$ | $+h = g\,gh$.

Final *t* or *d*

$+a = d\,a$ | $+\acute{a}^1 = d\,\acute{a}$ | $+i,^1$ etc. $= d\,i$, etc. | $+k = t\,k$ | $+g = d\,g$ | $+\acute{c} = \acute{c}\,\acute{c}$ | $+j = j\,j$ | $+t = t\,t$ | $+d = d\,d$ | $+n = n\,n$ | $+p = t\,p$ | $+b = d\,b$ | $+m = n\,m$ | $+y = d\,y$ | $+r = d\,r$ | $+l = l\,l$ | $+v = d\,v$ | $+\acute{s} = \acute{c}\,\acute{c}h$ | $+s = t\,s$ | $+h = d\,dh$.

---

[1] When *á*, *i*, or other vowels are case-terminations, the hard consonants *k* and *t* remain unchanged before them. This applies in declining all nouns ending in consonants.

Final *n*

$+a = nn\,a^1$ | $+\acute{a} = nn\,\acute{a}^1$ | $+i$, etc. $= nn\,i^1$ | $+k = n\,k$ | $+g = n\,g$ | $+\acute{c} = \underset{\cdot}{n}\acute{s}\,\acute{c}$ | $+j = \dot{n}^2 j$ | $+t = \underset{\cdot}{n}s\,t$ | $+d = n\,d$ | $+n = n\,n$ | $+p = n\,p$ | $+b = n\,b$ | $+m = n\,m$ | $+y = n\,y$ | $+r = n\,r$ | $+l = l\,l$ | $+v = n\,v$ | $+\acute{s} = \dot{n}^2\acute{s}$ or $\dot{n}\acute{c}h$ | $+s = n\,s$ | $+h = n\,h$.

Final *as*

$+a = o'$ | $+\acute{a} = a\,\acute{a}$ | $+i$, etc. $= a\,i$, etc. | $+k = a\underset{\cdot}{h}\,k$ | $+g = o\,g$ | $+\acute{c} = a\acute{s}\,\acute{c}$ | $+j = o\,j$ | $+t = as\,t$ | $+d = o\,d$ | $+n = o\,n$ | $+p = a\underset{\cdot}{h}\,p$ | $+b = o\,b$ | $+m = o\,m$ | $+y = o\,y$ | $+r = o\,r$ | $+l = o\,l$ | $+v = o\,v$ | $+\acute{s} = a\underset{\cdot}{h}\acute{s}$ | $+s = a\underset{\cdot}{h}\,s$ | $+h = o\,h$.

Final *ás*

$+a = \acute{a}\,a$ | $+\acute{a} = \acute{a}\,\acute{a}$ | $+i$, etc. $= \acute{a}\,i$, etc. | $+k = \acute{a}\underset{\cdot}{h}\,k$ | $+g = \acute{a}\,g$ | $+\acute{c} = \acute{a}\acute{s}\,\acute{c}$ | $+j = \acute{a}\,j$ | $+t = \acute{a}s\,t$ | $+d = \acute{a}\,d$ | $+n = \acute{a}\,n$ | $+p = \acute{a}\underset{\cdot}{h}\,p$ | $+b = \acute{a}\,b$ | $+m = \acute{a}\,m$ | $+y = \acute{a}\,y$ | $+r = \acute{a}\,r$ | $+l = \acute{a}\,l$ | $+v = \acute{a}\,v$ | $+\acute{s} = \acute{a}\underset{\cdot}{h}\acute{s}$ | $+s = \acute{a}\underset{\cdot}{h}\,s$ | $+h = \acute{a}\,h$.

Final *s* preceded by any other vowel but *a* or *á*

$+a = r\,a$ | $+\acute{a} = r\,\acute{a}$ | $+i$, etc. $= r\,i$, etc. | $+k = \underset{\cdot}{h}\,k$ | $+g = r\,g$ | $+\acute{c} = \acute{s}\,\acute{c}$ | $+j = r\,j$ | $+t = s\,t$ | $+d = r\,d$ | $+n = r\,n$ | $+p = \underset{\cdot}{h}\,p$ | $+b = r\,b$ | $+m = r\,m$ | $+y = r\,y$ | $+r = {}^3r$ | $+l = r\,l$ | $+v = r\,v$ | $+\acute{s} = \underset{\cdot}{h}\acute{s}$ | $+s = \underset{\cdot}{h}\,s$ | $+h = r\,h$.

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[1] *n* is only doubled if preceded by a short vowel.

[2] A final *n* before *j* and *ś* is often incorrectly allowed to remain.

[3] The final *r* is dropped (because *r* can never be doubled), but the preceding vowel, if short, is lengthened.

Final *r* preceded by *any* vowel

$+a = r\,a$ | $+\acute{a} = r\,\acute{a}$ | $+i$, etc. $= r\,i$, etc. | $+k = \underline{h}k$ | $+g = r\,g$ | $+ć = ś\,ć$ | $+j = r\,j$ | $+t = s\,t$ | $+d = r\,d$ | $+n = r\,n$ | $+p = \underline{h}p$ | $+b = r\,b$ | $+m = r\,m$ | $+y = r\,y$ | $+r = {}^{1}r$ | $+l = r\,l$ | $+v = r\,v$ | $+ś = \underline{h}ś$ | $+s = \underline{h}s$ | $+h = r\,h$.

DECLENSION OF NOUNS.

13. The following terminations are said to be applicable to the crude bases of all nouns:

Terminations with memorial letters.

[Note—The memorial or servile letters are printed in capitals.]

	SING.	DUAL.	PLURAL.
Nom.	सु *SU*	औ *aU*	जस् *JAS*
Acc.	अम् *am*	औट् *aUṬ*	शस् *śas*
Inst.	टा *ṬA*	भ्याम् *bhyám*	भिस् *bhis*
Dat.	ङे *N·e*	भ्याम् *bhyám*	भ्यस् *bhyas*
Abl.	ङसि *N·asi*	भ्याम् *bhyám*	भ्यस् *bhyas*
Gen.	ङस् *N·as*	ओस् *os*	आम् *ám*
Loc.	ङि *N·i*	ओस् *os*	सुप् *suP.*

The same terminations without memorial letters.

	SING.	DUAL.	PLURAL.
Nom.	स् *s*	औ *au*	अस् *as*
Acc.	अम् *am*	— *au*	— *as*
Inst.	आ *á*	भ्याम् *bhyám*	भिस् *bhis*
Dat.	ए *e*	— *bhyám*	भ्यस् *bhyas*
Abl.	अस् *as*	— *bhyám*	— *bhyas*
Gen	— *as*	ओस् *os*	आम् *ám*
Loc.	इ *i*	— *os*	सु *su*

[1] See note 3, last page.

Observe—The vocative is not given in the above general scheme, as it is held to be another aspect of the nominative, and always coincides with the nom. in the dual and plural. In the singular it is sometimes identical with the base, sometimes with the nom., and sometimes differs from both.

14. The declension of नौ *nau*, f., 'a ship,' illustrates the regular application of the above terminations.

	SINGULAR.	DUAL.	PLURAL.
Nom. voc.	*naus* *nau + s*	*návau* *nau + au*	*návas* *nau + as*
Acc.	*návam* *nau + am*	*návau* *nau + au*	*návas* *nau + as*
Inst.	*nává* *nau + á*	*naubhyám* *nau + bhyám*	*naubhis* *nau + bhis*
Dat.	*náve* *nau + e*	*naubhyám* *nau + bhyám*	*naubhyas* *nau + bhyas*
Abl.	*návas* *nau + as*	*naubhyám* *nau + bhyám*	*naubhyas* *nau + bhyas*
Gen.	*návas* *nau + as*	*návos* *nau + os*	*návám* *nau + ám*
Loc.	*návi* *nau + i*	*návos* *nau + os*	*nausu* *nau + su*

15. Here follow the terminations with the modifications required in certain classes of nouns:

	SINGULAR.	DUAL.	PLURAL.
N.	*s* (m.f.), *m** (n.)	*au* (m.f.), *í* (n.)	*as* (m.f.), *i* (n.)
Ac.	*am* (m.f.), *m** (m.f.n.)	*au* (m.f.), *í* (n.)	*as, s* (m.f.), *n** (m.), *i* (n.)
I.	*á* (m.f.n.), *ina** (m.n.)	*bhyám* (m.f.n.)	*bhis* (m.f.n.), *ais** (m.n.)
D.	*e* (m.f.n.), *ya** (m.n.)	*bhyám* (m.f.n.)	*bhyas* (m.f.n.)
Ab.	*as* (m.f.n.), *s, r* (m.f.), *t** (m.n.)	*bhyám* (m.f.n.)	*bhyas* (m.f.n.)
G.	*as* (m.f.n.), *s, r* (m.f.), *sya** (m.n.)	*os* (m.f.n.)	*ám* (m.f.n.)
L.	*i* (m.f.n.), *ám** (f.), *au* (m.f.)	*os* (m.f.n.)	*su* (m.f.n.)

Those substitutions marked * are mostly restricted to the first class, and are especially noticeable.

Nouns may be divided into eight classes, according to the finals of their crude bases.

First class of nouns declined.

16. Masculine bases in *a*, declined like शिव *śiva*, m., 'the god Śiva,' or as an adjective, 'prosperous.'

N.	*śivas*	*śivau*	*śivás*
Ac.	*śivam*	*śivau*	*śiván*
I.	*śivena*	*śivábhyám*	*śivais*
D.	*śiváya*	*śivábhyám*	*śivebhyas*
Ab.	*śivát*	*śivábhyám*	*śivebhyas*
G.	*śivasya*	*śivayos*	*śivánám*
L.	*śive*	*śivayos*	*śiveshu*
V.	*śiva*	*śivau*	*śivás*

17. Neuter bases in *a*, declined like शिव *śiva*, n.

N. Acc.	*śivam*	*śive*	*śiváni*

The vocative is *śiva, śive, śiváni;* all the other cases are like the masculine.

18. Feminine bases in *á*, declined like शिवा *śivá*, f., 'the wife of Śiva,' or as an adjective, 'prosperous.'

N.	*śivá*	*śive*	*śivás*
Ac.	*śivám*	*śive*	*śivás*
I.	*śivayá*	*śiváblıyám*	*śiváblıis*
D.	*śiváyai*	*śiváblıyám*	*śiváblıyas*
Ab.	*śiváyás*	*śiváblıyám*	*śiváblıyas*
G.	*śiváyás*	*śivayos*	*śivánám*
L.	*śiváyám*	*śivayos*	*śivásu*
V.	*śive*	*śive*	*śivás*

19. Feminine bases in *í*, declined like नदी *nadí*, f., 'a river.'

N.	*nadí*	*nadyau*	*nadyas*
Ac.	*nadím*	*nadyau*	*nadís*
I.	*nadyá*	*nadíblıyám*	*nadíblıis*
D.	*nadyai*	*nadíblıyám*	*nadíblıyas*
Ab.	*nadyás*	*nadíblıyám*	*nadíblıyas*
G.	*nadyás*	*nadyos*	*nadínám*
L.	*nadyám*	*nadyos*	*nadíshu*
V.	*nadi*	*nadyau*	*nadyas*

Second class of nouns declined.

20. Masculine bases in *i*, declined like अग्नि *agni*, m., 'fire.'

N.	*agnis*	*agní*	*agnayas*
Ac.	*agnim*	*agní*	*agnín*
I.	*agniná*	*agniblıyám*	*agniblıis*
D.	*agnaye*	*agniblıyám*	*agniblıyas*
Ab.	*agnes*	*agniblıyám*	*agniblıyas*
G.	*agnes*	*agnyos*	*agnínám*
L.	*agnau*	*agnyos*	*agnishu*
V.	*agne*	*agní*	*agnayas*

21. Feminine bases in *i*, declined like मति *mati*, f. 'the mind.'

N.	*matis*	*matí*	*matayas*
Ac.	*matim*	*matí*	*matís*
I.	*matyá*	*matibhyám*	*matibhis*
D.	*mataye*[1]	*matibhyám*	*matibhyas*
Ab.	*mates*[1]	*matibhyám*	*matibhyas*
G.	*mates*[1]	*matyos*	*matínám*
L.	*matau*[1]	*matyos*	*matishu*
V.	*mate*	*matí*	*matayas*

22. Neuter bases in *i*, declined like वारि *vári*, n., 'water.'

N.Ac.	*vári*	*váriṇí*	*váriṇi*
I.	*váriṇá*	*váribhyám*	*váribhis*
D.	*váriṇe*	*váribhyám*	*váribhyas*
Ab.	*váriṇas*	*váribhyám*	*váribhyas*
G.	*váriṇas*	*váriṇos*	*váríṇám*
L.	*váriṇi*	*váriṇos*	*várishu*
V.	*vári* or *váre*	*váriṇí*	*váriṇi*

Third class of nouns declined.

23. Masculine bases in *u*, declined like भानु *bhánu*, m., 'the sun.'

N.	*bhánus*	*bhánú*	*bhánavas*
Ac.	*bhánum*	*bhánú*	*bhánún*
I.	*bhánuná*	*bhánubhyám*	*bhánubhis*
D.	*bhánave*	*bhánubhyám*	*bhánubhyas*
Ab.	*bhános*	*bhánubhyám*	*bhánubhyas*
G.	*bhános*	*bhánvos*	*bhánúnám*
L.	*bhánau*	*bhánvos*	*bhánushu*
V.	*bhúno*	*bhánú*	*bhánavas*

[1] The D. may also be *matyai*; the Ab. and G. *matyás*; the L. *matyám*.

24. Feminine bases in *u*, declined like धेनु *dhenu*, f., 'a milch cow.'

N.	*dhenus*	*dhenú*	*dhenavas*
Ac.	*dhenum*	*dhenú*	*dhenús*
I.	*dhenvá*	*dhenubhyám*	*dhenubhis*
D.	*dhenave*[1]	*dhenubhyám*	*dhenubhyas*
Ab.	*dhenos*[1]	*dhenubhyám*	*dhenubhyas*
G.	*dhenos*[1]	*dhenvos*	*dhenúnám*
L.	*dhenau*[1]	*dhenvos*	*dhenushu*
V.	*dheno*	*dhenú*	*dhenavas*

Note.—Feminine bases in long *ú*, like *vadhú*, 'a wife,' follow the analogy of *nadí* at 19, except in N. sing. *vadhús*. Thus, N. du. *vadhvau*; N. pl. *vadhvas*.

25. Neuter bases in *u*, like मधु *madhu*, n., 'honey.'

N.Ac.	*madhu*	*madhuní*	*madhúni*
I.	*madhuná*	*madhubhyám*	*madhubhis*
D.	*madhune*	*madhubhyám*	*madhubhyas*
Ab.	*madhunas*	*madhubhyám*	*madhubhyas*
G.	*madhunas*	*madhunos*	*madhúnám*
L.	*madhuni*	*madhunos*	*madhushu*
V.	*madhu* or *madho*	*madhuní*	*madhúni*

Fourth class of nouns declined.

26. Masculine bases in *ṛi*, declined like दातृ *dátṛi*, m., 'a giver,' the model of nouns of agency; and पितृ *pitṛi*, m., 'a father,' the model of nouns of relationship.

In nouns of agency like *dátṛi* the final *ṛi* is vriddhied, and in nouns of relationship like *pitṛi* (excepting *naptṛi*, 'a grandson') gunated, in N. sing. du. pl.,

[1] D. also *dhenvai*; Ab. and G. *dhenvás*; L. *dhenvám*.

Ac. sing. du.; but the *r* of *ár* and *ar* is dropped in N. sing., and to compensate in the last case *a* is lengthened. In both nouns of agency and relationship the final *ṛi* is gunated in L.V. sing., and *ur* is substituted for final *ṛi* and the initial *a* of *as* in Ab.G. sing. In Ac.G. pl. final *ṛi* is lengthened, and assumes *n* in G. pl.

N.	*dátá*	*dátárau*	*dátáras*
Ac.	*dátáram*	*dátárau*	*dátṛín*
I.	*dátrá*	*dátṛibhyám*	*dátṛibhis*
D.	*dátre*	*dátṛibhyám*	*dátṛibhyas*
Ab.	*dátur*	*dátṛibhyám*	*dátṛibhyas*
G.	*dátur*	*dátros*	*dátṛíṇám*
L.	*dátari*	*dátros*	*dátṛishu*
V.	*dátar*	*dátárau*	*dátáras*

27.

N.	*pitá*	*pitarau*	*pitaras*
Ac.	*pitaram*	*pitarau*	*pitṛín*
I.	*pitrá*	*pitṛibhyám*	*pitṛibhis*
D.	*pitre*	*pitṛibhyám*	*pitṛibhyas*
Ab.	*pitur*	*pitṛibhyám*	*pitṛibhyas*
G.	*pitur*	*pitros*	*pitṛíṇám*
L.	*pitari*	*pitros*	*pitṛishu*
V	*pitar*	*pitarau*	*pitaras*

Note—The feminine base of nouns of agency is formed by adding *í* to the final *ṛi*: thus, *dátṛi+í*, *dátrí*, f., 'a giver;' and *kartṛi+í*, *kartrí*, f., 'a doer.' Their declension follows *nadí* at 19. The neuter follows *vṛ́ri* at 22: thus, *dátṛi*, *dátṛiṇí*, *dátṛíṇi*.

Fifth class of nouns declined.

28. Note—All the nouns under the last four classes

take the terminations at p. 9 with great regularity. These terminations are here repeated with Bopp's division into strong (S.), weaker or middle (M.), and weakest (W.)

	SINGULAR M.F. N.	DUAL M.F. N.	PLURAL M.F. N.
N.V.	*s* (S.) (Neut. M.)	*au* (S.) (Neut. W.)	*as* (S.) (Neut. S.)
Ac.	*am* (S.) (Neut. M.)	*au* (S.) (Neut. W.)	*as* (W.) (Neut. S.)
Inst.	*á* (W.)	*bhyám* (M.)	*bhis* (M.)
Dat.	*e* (W.)	*bhyám* (M.)	*bhyas* (M.)
Abl.	*as* (W.)	*bhyám* (M.)	*bhyas* (M.)
Gen.	*as* (W.)	*os* (W.)	*ám* (W.)
Loc.	*i* (W.)	*os* (W.)	*su* (M.)

Note—M. and W. both stand for weak in those nouns which only distinguish between strong and weak cases.

29. Masculine and feminine bases in *t*, declined like हरित् *harit*, m.f., 'green.'

N.V.	*harit*	*haritau*	*haritas*
Ac.	*haritam*	*haritau*	*haritas*
I.	*haritá*	*haridbhyám*	*haridbhis*
D.	*harite*	*haridbhyám*	*haridbhyas*
Ab.	*haritas*	*haridbhyám*	*haridbhyas*
G.	*haritas*	*haritos*	*haritám*
L.	*hariti*	*haritos*	*haritsu*

30. Note—Neuter bases in *t* are declined like हरित् *harit*, n. 'green.'

N. Ac. V.	*harit*	*haritá*	*harinti*
I.	*haritá*	*haridbhyám*, etc.	

31. Masculine and feminine bases in *d*, like

धर्मविद् *dharma-vid*, m.f., 'knowing duty,'—a compound of the substantive *dharma*, 'virtue' or 'duty,' with the root *vid*, 'knowing.'

N.V.	*-vit*	*-vidau*	*-vidas*
Ac.	*-vidam*	*-vidau*	*-vidas*
I.	*-vidá*	*-vidbhyám*	*-vidbhis*
D.	*-vide*	*-vidbhyám*	*-vidbhyas*
Ab.	*-vidas*	*-vidbhyám*	*-vidbhyas*
G.	*-vidas*	*-vidos*	*-vidám*
L.	*-vidi*	*-vidos*	*-vitsu*

32. Note—Neuter bases in *d* are declined like धर्मविद् *dharma-vid*, n., 'knowing duty.'

N.Ac.V. *dharma-vit, dharma-vidí, dharma-vindi.*

So also, कुमुद् *kumud*, n., 'a lotus.'

N.Ac.V.	*kumut*	*kumudí*	*kumundi*
I.	*kumudá*, etc.		

33. Possessive adjectives formed with the affixes वत् *vat* and मत् *mat*, like धनवत् *dhanavat*, 'rich,' and धीमत् *dhímat*, 'wise,' are declined like *harit* for the masculine; but in the strong cases or Nom. Voc. sing. du. pl., Ac. sing. du., *n* is inserted before the final of the base, and the preceding *a* is lengthened in N. sing.

N.	*dhanaván*	*dhanavantau*	*dhanavantas*
Ac.	*dhanavantam*	*dhanavantau*	*dhanavatas*

The remaining cases follow *harit*; thus, I. *dhanavatá*, etc.; but the vocative singular is *dhanavan.*

In the same manner are declined active past participles of the form कृतवत् *kṛitavat*; thus, N. *kṛitaván*,

kṛitavantau, kṛitavantas, etc. Similarly, धीमत् *dhímat*, 'wise;' N. *dhímán, dhímantau, dhímantas;* Ac. *dhímantam, dhímantau, dhímatas*, etc.

The feminine bases of adjectives like *dhanavat* and *dhímat*, and participles like *kṛitavat*, are formed by adding *í* to the masculine base; thus, *dhanavatí, dhímatí, kṛitavatí:* declined like *nadí* at 19; thus, N. *dhanavatí, dhanavátyau, dhanavatyas*, etc.

The neuter is declined like the neuter of *harit;* thus, N. Ac. *dhanavat, dhanavatí, dhanavanti.*

Sixth class of nouns declined.

34. Masculine and feminine bases in *an*, declined like आत्मन् *átman*, m., 'soul,' 'self.'

N.	*átmá*	*átmánau*	*átmánas*
Ac.	*átmánam*	*átmánau*	*átmanas*
I.	*átmaná*	*átmabhyám*	*átmabhis*
D.	*átmane*	*átmabhyám*	*átmabhyas*
Ab.	*átmanas*	*átmabhyám*	*átmabhyas*
G.	*átmanas*	*átmanos*	*átmanám*
L.	*átmani*	*átmanos*	*átmasu*
V.	*átman*	*átmánau*	*átmánas*

Note—If *an* be preceded by *m* or *v* at the end of a conjunct consonant (as in *átman, yajvan*), the *a* of *an* is retained before all the terminations: but if *an* be preceded by any other consonant, whether conjunct or not, than *m* or *v* (as in *rájan*), or even by *m* or *v* if not conjunct (as in *pívan*), the *a* or *an* is dropped in the Ac. plur. and before all the other weak or *vowel*-terminations, and the remaining *n* is compounded with the preceding consonant.

35. Masculine and feminine bases in *an*, declined like राजन् *rájan*, m., 'a king.'

N.	*rájá*	*rájánau*	*rájánas*
Ac.	*rájánam*	*rájánau*	*rájñas*
I.	*rájñá*	*rájabhyám*	*rájabhis*
D.	*rájñe*	*rájabhyám*	*rájabhyas*
Ab.	*rájñas*	*rájabhyám*	*rájabhyas*
G.	*rájñas*	*rájños*	*rájñám*
L.	*rájñi* or *rájani*	*rájños*	*rájasu*
V.	*rájan*	*rájánau*	*rájánas*

36. Neuter bases in *an* are declined like कर्मन् *karman*, 'an action,' and नामन् *náman*, 'a name.' The retention or rejection of *a* in *an* before the Inst. sing. and remaining vowel-terminations, as well as optionally before the Nom. Ac. du., is determined by the same rule as in masculines; and the only difference between masculine and neuter nouns is in the Nom. Voc. and Acc. cases, sing., du., and pl.: thus,

N.Ac. *karma* (कर्म), *karmaṇí*, *karmáṇi*; I. *karmaṇá*, etc.; D. *karmaṇe*, etc., like *átman*; but the Voc. sing. is either *karma* or *karman*.

N.Ac. *náma* (नाम), *námní* or *námaní*, *námáni*; I. *námná*, etc.; D. *námne*, etc., like *rájan*; Voc. *náma* or *náman*, etc.

37. Masculine bases in *in*, declined like धनिन् *dhanin*, m., 'rich.'

N.	*dhaní*	*dhaninau*	*dhaninas*
Ac.	*dhaninam*	*dhaninau*	*dhaninas*
I.	*dhaniná*	*danibhyám*	*dhanibhis*
D.	*dhanine*	*dhanibhyám*	*dhanibhyas*

Ab.	*dhaninas*	*dhanibhyám*	*dhanibhyas*
G.	*dhaninas*	*dhaninos*	*dhaninám*
L.	*dhanini*	*dhaninos*	*dhanishu*
V.	*dhanin*	*dhaninau*	*dhaninas*

38. Note—The feminine base of such adjectives and nouns of agency is formed by adding *í* to the masc. base; as, from धनिन्, धनिनी f.; from कारिन्, कारिणी f.; declined like *nadí* (see p. 12); thus, N. *dhaniní, dhaninyau, dhaninyas*, etc.

The neuter conforms to the declension of *vári* at p. 13 as far as the Gen. pl.; thus, N. Ac. *dhani, dhaniní, dhaníni.* But the Gen. pl. is *dhaninám* not *dhanínám;* Voc. sing, *dhani* or *dhanin.*

Seventh class of nouns declined.

39. Masculine and feminine bases in *as*, declined like चन्द्रमस् *ćandramas*, m., 'the moon.'

N.	*ćandramás*	*ćandramasau*	*ćandramasas*
Ac.	*ćandramasam*	*ćandramasau*	*ćandramasas*
I.	*ćandramasá*	*ćandramobhyám*	*ćandramobhis*
D.	*ćandramase*	*ćandramobhyám*	*candramobhyas*
Ab.	*ćandramasas*	*ćandramobhyám*	*ćandramobhyas*
G.	*ćandramasas*	*ćandramasos*	*ćandramasám*
L.	*ćandramasi*	*ćandramasos*	*ćandramaḥsu*[1]
V.	*ćandramas*	*ćandramasau*	*ćandramasas*

40. Neuter bases in *as*, like मनस् *manas*, n., 'the mind.'

N. Ac. V.	*manas*	*manasí*	*manánsi*

I. *manasá*, etc., like the masc. and fem.

[1] Or *chandramassu.*

Note—Neuter bases in *is* and *us* are declined analogously: thus, *havis*, 'ghee;' N. Ac. V. *havis*, *havishí*, *haviṣshi*. Comparatives in *íyas* make *iyán* in N. sing., and insert *n* before *s* in N. du. and pl., Ac. sing. du.: thus, *balíyas*, 'stronger;' N. *balíyán*, *balíyáṇsau*, *balíyáṇsas*; Ac. *balíyáṇsam*, etc.

Eighth class of nouns declined.

41. This class consists principally of roots used as nouns, either alone or at the end of compounds, or preceded by prepositions and adverbial prefixes. Roots ending in *t* and *d*, employed in this manner, are of common occurrence; but their declension falls under the fifth class. Roots ending in other consonants are not very frequently found, and the only difficulty in their declension arises from their combination with the consonantal terminations.

42. Whatever change, however, takes place in the Nom. sing. is preserved before all the consonantal terminations; remembering only, that before such terminations the rules of Sandhi come into operation.

43. Before the vowel-terminations the final consonant of the root, whatever it may be, is always preserved. If in one or two nouns there may be any peculiarity in the formation of the Ac. pl., the same peculiarity runs through the *remaining* vowel-cases. The terminations themselves undergo no change, but the *s* of the Nom. sing. is of course rejected (by 43. *a.* larger Gr.). There is but one form of declension for both masculine and feminine; the

neuter follows the analogy of other nouns ending in consonants.

44. Thus, वाच् *vák*, f., 'speech,' is thus declined—

N. V.	*vák*	*vácau*	*vácas*
Ac.	*vácam*	*vácau*	*vácas*
I.	*vácá*	*vágbhyám*	*vágbhis*
D.	*vácе*	*vágbhyám*	*vágbhyas*
Ab.	*vácas*	*vágbhyám*	*vágbhyas*
G.	*vácas*	*vácos*	*vácám*
L.	*vácі*	*vácos*	*vákshu*

And प्रत्यच् *pratyaić*, 'western,' as it makes *pratícas* in the Acc. pl., will make *pratícá* in Inst. sing.

ADJECTIVES.

45. The declension of substantives includes that of adjectives; and the three examples of substantives, given under each class, serve as the model for the three genders of adjectives falling under the same class. Simple adjectives, coming immediately from roots, are not very common. They belong chiefly to the first, second, and third classes of nouns.

46. Adjectives *formed from substantives* are very numerous. They belong chiefly to the first, fifth, and sixth classes of nouns.

47. *Examples of simple adjectives.*

1ST CLASS.

BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
priya 'dear'	*priyas*	*priyá*	*priyam*
sundara 'beautiful'	*sundaras*	*sundará*[1]	*sundaram*

[1] Or *sundarí*.

2D CLASS.

BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
śuċi 'pure'	*śuċis*	*śuċis*	*śuċi*

3D CLASS.

páṇḍu 'pale'	*páṇḍus*	*páṇḍus*	*páṇḍu*
sádhu 'good'	*sádhus*	*sádhus*[1]	*sádhu*
mṛidu 'tender'	*mṛidus*	*mṛidví*	*mṛidu*
bhíru 'timid'	*bhírus*	*bhírus*[2]	*bhíru*

48. *Examples of adjectives formed from substantives.*

1ST CLASS.

BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
mánusha 'human'	*mánushas*	*mánushí*	*mánusham*
dhármika 'religious'	*dhármikas*	*dhármikí*	*dhármikam*

5TH CLASS.

balavat 'strong'	*balaván*	*balavatí*	*balavat*
śrímat 'prosperous'	*śrímán*	*śrímatí*	*śrímat*

6TH CLASS.

sukhin 'happy'	*sukhí*	*sukhiní*	*sukhi*

49. The degrees of comparison are formed in two ways; 1st, by adding to the base तर *tara* (nom. *-taras, -tará, -taram*) for the comparative; and तम *tama* (nom. *-tamas, -tamá, -tamam*) for the superlative: thus, *puṇya*, 'holy,' *puṇyatara*, 'holier,' *puṇyatama*, 'holiest,' declined like nouns of the first class. So also, *dhanavat*, 'wealthy,' *dhanavattara*, 'more wealthy,' *dhanavattama*, 'most wealthy.'

[1] Or *sádhví*. [2] Or *bhírús*.

A final *n* is rejected; as, *dhanin*, 'rich,' *dhanitara*, 'richer,' *dhanitama*, 'richest.'

50. 2dly, by adding ईयस् *íyas* (nom. *-íyán, -íyasí, -íyas*, see declension, Note to 40) for the comparative; and इष्ठ *ishṭha* (nom. *-ishṭhas, -ishṭhá, -ishṭham*, declined at 16) for the superlative.

51. Note—In general, before *íyas* and *ishṭha*, the base disburdens itself of a final vowel, or of the more weighty affixes *in, vin, vat, mat*: thus, *balin*, 'strong,' *balíyas*, 'stronger,' *balishṭha*, 'strongest.' And besides the rejection of the final, the base often undergoes considerable change; as, *antika*, 'near,' *nedíyas, nedishṭha; alpa*, 'little,' *kaníyas, kanishṭha; kshipra*, 'quick,' *kshepíyas, kshepishṭha; guru*, 'heavy,' *garíyas, garishṭha; dírgha*, 'long,' *drághíyas, drághishṭha; dúra*, 'distant,' *davíyas, davishṭha; dṛiḍha*, 'firm,' *draḍhíyas, draḍhishṭha; praśasya*, 'good,' *śreyas, śreshṭha; priya*, 'dear,' *preyas, preshṭha; bahu*, 'much,' 'frequent,' *bhúyas, bhúyishṭha; yuvan*, 'young,' *yavíyas, yavishṭha; vṛiddha*, 'old,' *jyáyas, jyeshṭha.*

NUMERAL ADJECTIVES.

Cardinals.

52. The cardinals are, एक *eka* 1; द्वि *dvi* 2; त्रि *tri* 3; चतुर् *ćatur* 4; पञ्चन् *pañćan* 5; षष् *shash* 6; सप्तन् *saptan* 7; अष्टन् *ashṭan* 8; नवन् *navan* 9; दशन् *daśan* 10; एकादशन् *ekádaśan* 11; द्वादशन् *dvádaśan* 12; त्रयोदशन् *trayodaśan* 13; चतुर्दशन् *ćaturdaśan* 14; पञ्चदशन् *pañćadaśan* 15; षोडशन् *shoḍaśan* 16; सप्तदशन् *saptadaśan* 17; अष्टादशन् *ashṭádaśan* 18;

नवदशन् *navadaśan* or ऊनविंशति *ūnaviṅśati* 19; विंशति *viṅśati* 20; एकविंशति 21; द्वाविंशति 22; चयोविंशति 23; चतुर्विंशति 24; पञ्चविंशति 25; षड्विंशति 26; सप्तविंशति 27; अष्टाविंशति 28; नवविंशति or ऊनत्रिंशत् 29; त्रिंशत् 30; एकत्रिंशत् 31; द्वा त्रिंशत् 32; चयस्त्रिंशत् 33; चतुस्त्रिंशत् 34; पञ्चत्रिंशत् 35; षट्त्रिंशत् 36; सप्तत्रिंशत् 37; अष्टात्रिंशत् 38; नवत्रिंशत् or ऊनचत्वारिंशत् 39; चत्वारिंशत् 40; एकचत्वारिंशत् 41; द्विचत्वारिंशत् or द्वाचत्वारिंशत् 42; त्रिचत्वारिंशत् or चयश्चत्वारिंशत् 43; चतुश्चत्वारिंशत् 44; पञ्चचत्वारिंशत् 45; षट्चत्वारिंशत् 46; सप्तचत्वारिंशत् 47; अष्टाचत्वारिंशत् or अष्टचत्वारिंशत् 48; नवचत्वारिंशत् or ऊनपञ्चाशत् 49; पञ्चाशत् 50; एकपञ्चाशत् 51; द्विपञ्चाशत् or द्वापञ्चाशत् 52; त्रिपञ्चाशत् or चयःपञ्चाशत् 53; चतुःपञ्चाशत् 54; पञ्चपञ्चाशत् 55; षट्पञ्चाशत् 56; सप्तपञ्चाशत् 57; अष्टपञ्चाशत् or अष्टापञ्चाशत् 58; नवपञ्चाशत् or ऊनषष्टि 59; षष्टि 60; एकषष्टि 61; द्विषष्टि or द्वाषष्टि 62; त्रिषष्टि or चयःषष्टि 63; चतुःषष्टि 64; पञ्चषष्टि 65; षट्षष्टि 66; सप्तषष्टि 67; अष्टषष्टि or अष्टाषष्टि 68; नवषष्टि or ऊनसप्तति 69; सप्तति 70; एकसप्तति 71; द्विसप्तति or द्वासप्तति 72; त्रिसप्तति or चयःसप्तति 73; चतुःसप्तति 74; पञ्चसप्तति 75; षट्सप्तति 76; सप्तसप्तति 77; अष्टसप्तति or अष्टासप्तति 78; नवसप्तति or ऊनाशीति 79; अशीति 80; एकाशीति 81; द्व्यशीति 82; त्र्यशीति 83; चतुरशीति 84; पञ्चाशीति 85; षडशीति 86; सप्ताशीति 87; अष्टाशीति 88; नवाशीति or ऊननवति 89; नवति 90; एकनवति 91; द्विनवति or द्वानवति 92; त्रिनवति

or त्रयोनवति 93; चतुर्नवति 94; पञ्चनवति 95; षण्णवति 96; सप्तनवति 97; अष्टनवति or अष्टानवति 98; नवनवति or ऊनशत 99; शत n. or एकशत n. 100; सहस्र n. or एकसहस्र n. 1000.

53. एक *eka*, 'one' (singular only), follows the declension of the pronominals at 77.

54. द्वि *dvi*, 'two' (dual only), is declined thus: N. Ac. V. m. द्वौ *dvau*, f. n. द्वे *dve*; I. D. Ab. m. f. n. *dvábhyám*; G. L. *dvayos*.

55. त्रि *tri*, 'three' (plural only), is declined thus: N. V. masc. *trayas*; Ac. *trín*; I. *tribhis*; D. Ab. *tribhyas*; G. *trayáṇám*; L. *trishu*. The feminine forms its cases from a base *tisṛi*: thus, N.Ac.V. fem. *tisras*; I. *tisṛibhis*; D. A. *tisṛibhyas*; G. *tisṛiṇám*; L. *tisṛishu*. The N. Ac. neut. is *tríṇi*; the rest as the masculine.

56. चतुर् *ćatur*, 'four' (plural only), is thus declined: N.V. masc. *ćatváras*; Ac. *ćatúras*; I. *ćaturbhis*; D.Ab. *ćaturbhyas*; G. *ćaturṇám*; L. *caturshu*, N.Ac.V. fem. *ćatasras*; I. *ćatasṛibhis*; D.Ab. *ćatasṛibhyas*; G. *ćatasṛiṇám*; L. *ćatasṛishu*. N.Ac.V. neut. *ćatvári*; the rest as the masculine.

57. पञ्चन् *pañćan*, 'five' (plural only), is the same for m.f.n. and declined thus: N.Ac.V. *pañća*; I. *pañćabhis*; D. Ab. *pañćabhyas*; G. *pañćánám*; L. *pañćasu*. Similarly are declined, *saptan*, 'seven,' *navan*, 'nine,' *daśan*, 'ten,' *ekádaśan*, 'eleven,' *dvádaśan*, 'twelve,' and all other numerals ending in *an*, excepting *ashṭan*, 'eight.'

58. षष् *shash*, 'six,' and अष्टन् *ashṭan*, 'eight,' are the same for m., f., and n., and are thus declined: N. Ac. V. *shaṭ*; I. *shaḍbhis*; D. Ab. *shaḍbhyas*; G. षण्णां *shaṇṇám*; L. *shaṭsu*. N. Ac. V. *ashṭau* or *ashṭa*; I. *ashṭábhis* or *ashṭabhis*; D. Ab. *ashṭábhyas* or *ashṭabhyas*; G. *ashṭánám*; L. *ashṭásu* or *ashṭasu*.

59. All the remaining cardinals, from *únaviṅśati*, 'nineteen,' to *śata*, 'a hundred,' and *sahasra*, 'a thousand,' are declined in the singular only, even when joined with masculine, feminine, or neuter nouns in the plural. Those ending in ति *ti* are declined like the singular of the feminine noun मति *mati* at 21; and those in त् are declined like the singular of हरित् *harit* at 29.

Ordinals.

60. The ordinals are, *prathama*, 'first;' *dvitíya*, 'second;' *tṛitíya*, 'third;' declined like pronominals at 77, or like *śiva* at 16.

61. *Ćaturtha*, 'fourth;' *pañćama*, 'fifth;' *shashṭha*, 'sixth;' *saptama*, 'seventh;' *ashṭama*, 'eighth;' *navama*, 'ninth;' *daśama*, 'tenth;' declined like *śiva* for the masc. and neut., and like *nadí* for the feminine.

62. The ordinals from 'eleventh' to 'nineteenth,' are formed from the cardinals by rejecting the final *n*: thus, from *ekádaśan*, 'eleven,' *ekádaśa*, 'eleventh' (Nom. m.f.n. *ekádaśas*, *ekádaśí*, *ekádaśam*). 'Twentieth,' 'thirtieth,' 'fortieth,' and 'fiftieth,' are formed either by adding the superlative affix *tama* to the

cardinal, or by rejecting the final syllable or letter of the cardinal; as, from *viṇśati*, 'twenty,' *viṇśatitama* or *viṇśa*, 'twentieth.'

63. The other ordinals, from 'sixtieth' to 'ninetieth,' are formed either by adding *tama*, or else by changing *ti* or *ṭi* to *ta* or *ṭa* in the case of another numeral preceding, but not otherwise: thus, from *shashṭi*, 'sixty,' *shashṭitama*, 'sixtieth;' *eka-shashṭa* or *eka-shashṭitama*, 'sixty-first.'

64. *Numerical symbols.*

९	२	३	४	५	६	७	८	९	१०
1	2	3	4	5	6	7	8	9	10

PERSONAL PRONOUNS.

65. अस्मद् *asmad*, 'I.'

N.	*aham*, 'I'	*ávám*, 'we two'	*vayam*, 'we'
Ac.	*mám* or *má*, 'me'	*ávam* or *nau*, 'us two'	*asmán* or *nas*, 'us'
I.	*mayá*	*ávábhyám*	*asmábhis*
D.	*mahyam* or *me*	*ávábhyám* or *nau*	*asmabhyam* or *nas*
Ab.	*mat* or *mattas*	*ávábhyám*	*asmat* or *asmattas*
G.	*mama* or *me*	*ávayos* or *nau*	*asmákam* or *nas*
L.	*mayi*	*ávayos*	*asmásu*

66. युष्मद् *yushmad*, 'thou.'

N.	*tvam*, 'thou'	*yuvám*, 'you two'	*yúyam*, 'you' or 'ye'
Ac.	*tvám* or *tvá*	*yuvám* or *vám*	*yushmán* or *vas*
I.	*tvayá*	*yuvábhyám*	*yushmábhis*
D.	*tubhyam* or *te*	*yuvábhyám* or *vám*	*yushmabhyam* or *vas*
Ab.	*tvat* or *tvattas*	*yuvábhyám*	*yushmat* or *yushmattas*
G.	*tava* or *te*	*yuvayos* or *vám*	*yushmákam* or *vas*
L.	*tvayi*	*yuvayos*	*yushmásu*

67. तद् *tad*, 'he,' 'that.'

MASCULINE.

N.	*sas*,[1] 'he'	*tau*, 'they two'	*te*, 'they'
Ac.	*tam*	*tau*	*tán*
I.	*tena*	*tábhyám*	*tais*
D.	*tasmai*	*tábhyám*	*tebhyas*
Ab.	*tasmát*	*tábhyám*	*tebhyas*
G.	*tasya*	*tayos*	*teshám*
L.	*tasmin*	*tayos*	*teshu*

FEMININE.

N.	*sá*, 'she'	*te*	*tás*
Ac.	*tám*	*te*	*tás*
I.	*tayá*	*tábhyám*	*tábhis*
D.	*tasyai*	*tábhyám*	*tábhyas*
Ab.	*tasyás*	*tábhyám*	*tábhyas*
G.	*tasyás*	*tayos*	*tásám*
L.	*tasyám*	*tayos*	*tásu*

NEUTER.

N.Ac. *tat* or *tad*, *te*, *táni*; the rest like the masc.

POSSESSIVE PRONOUNS.

68. These are formed from the personal pronouns: thus, *madíya*, 'mine,' *asmadíya*, 'our,' *tvadíya*, 'thine,' *tadíya*, 'his,' *mámaka* or *mámakína*, 'mine.' They are declined like *śiva* at p. 11; see also 74 at p. 31.

DEMONSTRATIVE PERSONAL PRONOUNS.

69. The third personal pronoun तद् *tad*, 'he,' declined above, is constantly used for 'that' or

[1] By rule 67 of larger Gram. *sa* will be the usual form. *Sas* usually exists as *so*, by 64 *a*. of larger Gram.

'this;' and by prefixing ए *e* to it, another common pronoun is formed, more proximately demonstrative: thus, एतद् *etad*, 'this.' Observe—The *t* of *etad* may optionally be changed to *n* in Ac. sing. du. pl., I. sing., G. L. du., in all three genders.

70. There is another common demonstrative pronoun, of which इदम् *idam*, 'this,' the N. neuter, is considered to be the base.

MASCULINE.

N.	*ayam*, 'this'	*imau*, 'these two'	*ime*, 'these'
Ac.	*imam*	*imau*	*imán*
I.	*anena*	*ábhyám*	*ebhis*
D.	*asmai*	*ábhyám*	*ebhyas*
Ab.	*asmát*	*ábhyám*	*ebhyas*
G.	*asya*	*anayos*	*eshám*
L.	*asmin*	*anayos*	*eshu*

FEMININE.

N.	*iyam*	*ime*	*imás*
Ac.	*imám*	*ime*	*imás*
I.	*anayá*	*ábhyám*	*ábhis*
D.	*asyai*	*ábhyám*	*ábhyas*
Ab.	*asyás*	*ábhyám*	*ábhyas*
G.	*asyás*	*anayos*	*ásám*
L.	*asyám*	*anayos*	*ásu*

NEUTER.

N.Ac.	*idam*	*ime*	*imáni*

RELATIVE PRONOUN.

71. The relative is formed by substituting य *y* for the initial letter of the pronoun *tad*, at 67: thus, N. *yas, yau, ye;* Ac. *yam*, etc.

INTERROGATIVE PRONOUN.

72. The interrogative differs from the relative by substituting *k* instead of *y* for the initial letter of the pronoun *tad*, at 67, and in making the N. Ac. sing. neut. *kim*: thus, Masc. N. कस् *kas*, कौ *kau*, के *ke*, 'who?' 'which?' 'what?' Ac. कं *kam*, 'whom?' etc. Fem. N. का *ká*, के *ke*, कास् *kás*, etc. The N. Ac. Neut. are किम् *kim*, के *ke*, कानि *káni* (not *kat*, *ke*, *káni*).

INDEFINITE PRONOUNS.

73. The indeclinable affixes *ćit*, *api*, and *ćana*, affixed (in accordance with the rules of Sandhi) to the several cases of the interrogative pronouns, give them an indefinite signification; as, कश्चित् *kaśćit* or कोऽपि *ko'pi* or कश्चन *kaśćana*, 'somebody,' 'some one,' 'any one,' 'a certain one:' केनचित् *kenaćit* or *kenápi* or *kenaćana*, 'by some one,' etc.

REFLEXIVE PRONOUNS.

74. स्व *sva* is used reflexively, in reference to all three persons, and may stand for 'my own,' 'thy own,' 'his own,' our own,' etc. It often occupies the first place in a compound: thus, *sva-gṛiham gaććhati*, 'he (or she) goes to his (or her) own house.' The gen. case of आत्मन् *átman* at 34, or often the crude base, is used with the same signification; as, *átmano gṛiham* or *átma-gṛiham gaććhati*.

HONORIFIC OR RESPECTFUL PRONOUN.

75. भवत् *bhavat*, 'your honour,' requiring the 3d person of the verb, is declined like *dhanavat* at 33: thus, N. Masc. भवान् *bhaván*, भवन्तौ *bhavantau*,

भवन्तस् *bhavantas;* N.Fem. भवती *bhavatí,* भवत्यौ *bhavatyau,* भवत्यस् *bhavatyas,* etc.; Voc. भवति *bhavati.*

PRONOMINALS.

76. There are certain common adjectives, such as *anya,* 'other,' *katama,* 'which of many?' These partake of the nature of pronouns, and follow the declension of *tad* at 67.

77. There are other pronominals, which make *am* instead of *at* in the N. Ac. neuter. The model of these is सर्व *sarva,* 'all:' thus, Masc. N. सर्वस् *sarvas,* सर्वौ *sarvau,* सर्वे *sarve.* Neut. N. Ac. सर्वम् *sarvam,* सर्वे *sarve,* सर्वाणि *sarvání.*

VERBS.

78. There are ten tenses. Seven of them are of common occurrence; viz. 1. the present, 2. the imperfect (often called the first preterite), 3. the potential (or optative), 4. the imperative, 5. the perfect (often called the second preterite), 6. the first future, 7. the second future. Three are not so commonly used: viz. 8. the aorist (often called the third preterite), 9. the precative (also called the benedictive), 10. the conditional. There is also an infinitive mood, and several participles.

79. Every tense has three numbers,—singular, dual, and plural.

To each tense belong two sets of terminations; one for the active or transitive voice, the other for the reflexive voice. The former of these voices is called by Indian grammarians *Parasmai-pada* ('word

directed to another'), because the action is supposed to pass *parasmai*, 'to another;' the latter is called *Átmane-pada* ('word directed to oneself') because the action is supposed to revert *átmane*, 'to one's self.'

80. Passive verbs are invariably conjugated in the Átmane-pada. Indeed, in all the tenses, except the first four, the passive is generally undistinguishable from the Átmane-pada of the primitive verb. But in the present, imperfect, imperative, and potential, the Sanskrit passive, although still employing the Átmane-pada terminations, has a special structure of its own, common to all verbs, and distinct from the conjugational form in all but the fourth conjugation.

81. As in nouns every case has its own termination, so in verbs each of the three persons, in the three numbers of every tense, has a termination (one for the Parasmai-pada, and one for the Átmane-pada) which is peculiarly its own. Moreover, as in nouns, so in verbs, some of the terminations may be combined with memorial letters, which serve to aid the memory, by indicating that where they occur peculiar changes are required in the root. Thus the three terminations which belong to the 1st, 2nd, and 3rd persons of the present tense, Parasmai-pada, respectively, are *mi, si, ti;* and these are combined with the letter P̆ (thus *mi*P̆, *si*P̆, *ti*P̆), to indicate that the roots of certain verbs must be modified in a particular way, before these terminations are affixed.

82. *Terminations.*

PARASMAI-PADA.			ÁTMANE-PADA.		
Present tense.					
PERS. SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1. *mi* P	*vas*	*mas*	*i*[1] / *e*[2]	*vahe*	*mahe*
2. *si* P	*thas*	*tha*	*se*	*ithe*[1] / *áthe*[2]	*dhve*
3. *ti* P	*tas*	*nti*[1] / *anti*[3] / *ati*[4]	*te*	*ite*[1] / *áte*[2]	*nte*[1] / *ate*[2]

Imperfect or *first preterite* (requiring the augment *a*).

1. *m*[1] P / *am*[2] P	*va*	*ma*	*i*	*vahi*	*mahi*
2. *s* P	*tam*	*ta*	*thás*	*ithám*[1] / *áthám*[2]	*dhvam*
3. *t* or *d* P	*tám*	*n*[1] / *an*[3] / *us*[4]	*ta*	*itám*[1] / *átám*[2]	*nta*[1] / *ata*[2]

Potential.

In 1, 4, 6, 10.		
1. *iyam*	*iva*	*ima*
2. *is*	*itam*	*ita*
3. *it*	*itám*	*iyus*
In 2, 3, 7; 5, 8, 9.		
1. *yám*	*yáva*	*yáma*
2. *yás*	*yátam*	*yáta*
3. *yát*	*yátám*	*yus*

In all the conjugations,

1. *íya*	*ívahi*	*ímahi*
2. *íthás*	*íyáthám*	*ídhvam*
3. *íta*	*íyátám*	*íran*

[1] In 1, 4, 6, 10. [2] In 2, 3, 7; 5, 8, 9. [3] In 2, 7; 5, 8, 9. [4] In 3.

Imperative.

1.	*áni*P	*ava*P	*áma*P	*ai*P	*ávahai*P	*ámahai*P	
2.	—[1]	*tam*	*ta*	*sva*	*ithám*[6]	*dhvam*	
	hi[2]				*áthám*[7]		
	dhi[5]						
3.	*tu*P	*tám*	*ntu*[1]	*tám*	*itám*[6]	*ntám*[1]	
			antu[3]		*átám*[7]	*atám*[7]	
			atu[4]				

Perfect or *second preterite.*

1.	ṆaP	[8]*iva*	[8]*ima*	*e*	[8]*ivahe* [8]*imahe*
2.	*itha*P or *tha*P	*athus*	*a*	[8]*ishe*	*áthe* [8]*idhve* or [8]*iḍhve*
3.	ṆaP	*atus*	*us*	*e*	*áte* *ire*

First future.

1.	*tásmi*	*tásvas*	*tásmas*	*táhe*	*tásvahe*	*tásmahe*
2.	*tási*	*tásthas*	*tástha*	*táse*	*tásáthe*	*tádhve*
3.	*tá*	*tárau*	*táras*	*tá*	*tárau*	*táras*

Many roots prefix *i* to the above terminations: thus, 1, *itásmi*, 2. *itási*, etc.

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[1] In 1, 4, 6, 10, 5, 8. The termination of 2nd sing. imperative Parasmai may be dropped in 5, 8; and in 9 after *ána* substituted for the conjugational *ní* of the 2nd sing. Parasmai.

[2] In 2, 3; 5, 9. [3] In 2, 7; 5, 8, 9. [4] In 3.

[5] In 2, 3, 7. [6] In 1, 4, 6, 10. [7] In 2, 3, 7; 5, 8, 9.

[8] Only eight roots, viz., श्रु *śru*, स्तु *stu*, द्रु *dru*, स्रु *sru*, कॄ *kṛi*, भॄ *bhṛi*, सॄ *sṛi*, वॄ *vṛi*, reject the initial *i* from these terminations; and of these all but *vṛi* (meaning 'to cover') necessarily reject it also in the 2nd sing. Parasmai. These eight roots also take *ḍhve* for *dhve* in the 2nd pl. Átmane. The option of *iḍhve* for *idhve* is allowed in other roots when a semivowel or *h* immediately precedes.

Second future.

1. *syámi*	*syávas*	*syámas*	*sye*	*syávahe*	*syámahe*
2. *syasi*	*syathas*	*syatha*	*syase*	*syethe*	*syadhve*
3. *syati*	*syatas*	*syanti*	*syate*	*syete*	*syante*

Many roots prefix *i* to the above terminations: thus, 1. *ishyámi*, 2. *ishyasi*, etc.

Aorist or *third preterite* (requiring the augment *a*).

FORM I.—Terminations of the memorial scheme.

1. *sam*	*sva*	*sma*	*si*	*svahi*	*smahi*
2. *sís*	*stam* or *tam*	*sta* or *ta*	*sthás*[1]	*sáthám*	*dhvam*[2]
3. *sít*	*stám* or *tám*	*sús*	*sta* or *ta*	*sátám*	*sata*

The same terminations with *i* prefixed, except in 2nd and 3rd sing., where initial *s* is rejected.

1. *isham*	*ishva*	*ishma*	*ishi*	*ishvahi*	*ishmahi*
2. *ís*	*ishṭam*	*ishṭa*	*ishṭhás*	*ishátham*	*idhvam*[3]
3. *ít*	*ishṭám*	*ishus*	*ishṭa*	*ishátám*	*ishata*

FORM II.—Terminations resembling those of the imperfect or first preterite.

1. *am*	*áva* or *va*	*áma* or *ma*	*e* or *i*	*ávahi*	*amahi*
2. *as* or *s*	*atam* or *tam*	*ata* or *ta*	*athás*	*ethám*[4]	*adhvam*
3. *at* or *t*	*atám* or *tám*	*an* or *us*	*ata*	*etám*[5]	*anta* or *ata*

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[1] Or *thás*. [2] Or *ḍhvam* after any other vowel but *a* or *á*, or after ढ् *ḍ* immediately preceding. [3] Or *iḍhvam* optionally when a semivowel or *h* immediately precedes. [4] Or *athám*. [5] Or *atam*.

Precative or *benedictive.*

1. *yásam*	*yásva*	*yásma*	*síya*	*sívahi*	*símahi*
2. *yás*	*yástam*	*yásta*	*síshṭhás*	*síyásthám*	*sídhvam*[1]
3. *yát*	*yástám*	*yásus*	*síshṭa*	*síyástám*	*síran*

Many roots prefix *i* to the Átmane, but not to the Parasmai, of the Benedictive: thus, 1, *ishíya*, 2, *ishíshṭhás*, etc.

Conditional (requiring the augment *a*).

1. *syam*	*syáva*	*syáma*	*sye*	*syávahi*	*syámahi*
2. *syas*	*syatam*	*syata*	*syathás*	*syethám*	*syadhvam*
3. *syat*	*syatám*	*syan*	*syata*	*syetám*	*syanta*

Many roots prefix *i* to the terminations of the above tense throughout: thus, 1, *ishyam*, 2, *ishyas*, etc.

83. The above terminations are supposed to be applicable to all verbs, whether primitive or derivative: and as in nouns, so in verbs, the theory of Indian grammarians is, that before these terminations can be affixed to roots, an inflective base must be formed out of the root. Ten different rules, therefore, are propounded for forming verbal bases out of roots in the first four tenses; while all verbs are arranged under ten classes, according as they follow one or other of these rules. In the other tenses there is only one general rule for forming the base.

84. These ten classes of verbs are called *the ten conjugations;* and the four tenses, which alone are affected by the conjugational rules (viz. the present.

[1] Or *ṣídhvam* after bases ending in any other vowel but *a* or *á*, and optionally after the prefixed *i* immediately preceded by a semi-vowel or *h*.

imperfect, potential, and imperative), have been called *the conjugational tenses.*

85. The following is a brief summary of the ten rules for forming the base of the four conjugational tenses in the ten classes of verbs, according to the Indian order.

1st class (1st conjugation). Guṇate the vowel of the root (unless it be अ *a*, or a long vowel *not final* or a short vowel followed by a double consonant) before *every termination of the four tenses*, and affix the vowel अ *a*—lengthened to आ *á* before initial *m*[1] or *v*—to the root thus guṇated.

2nd class (2nd conjugation). Guṇate the radical vowel (if capable of Guṇa, as in the last) before those terminations only which are marked with P in the scheme (see pp. 34, 35). Before all the other terminations the original vowel of the root must be retained.

3rd class (3rd conjugation). Reduplicate the initial consonant and vowel of the root (a corresponding unaspirated letter being substituted for an aspirate, as *d* for *dh*, *b* for *bh*; and *ć* for *k*, or *kh*, *j* for *g*, *gh*, or *h*, according to r. 87), and guṇate the radical but not the reduplicated vowel before the P terminations only, as in the 2nd conj.

4th class (4th conjugation). Affix य *ya*—lengthened to या *yá* before initial *m*[1] or *v*—to the root, the vowel of which is generally left unchanged.

5th class (5th conjugation). Affix नु *nu* to the

[1] But not before *m* the termination of the 1st sing. imperfect Parasmai.

root, and guṇate this *nu* into *no* before the P terminations only.

6th class (6th conjugation). Affix अ *a*—lengthened to आ *á* before initial *m*[1] or *v*—to the root, which in other respects generally remains unchanged.

7th class (7th conjugation). Insert न *na* between the vowel and final consonant of the root before the P terminations, and न् *n* before the other terminations. Observe the peculiarity of this conjugation that the conjugational *na* or *n* is inserted into the *middle* of the root, and not affixed.

8th class (8th conjugation). Affix उ *u* to the root, and guṇate this *u* into *o* before the P terminations only. Observe—As all the roots, except one, in this class, end in *n*, the 8th conjugation will appear similar to the 5th.

9th class (9th conjugation). Affix ना *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न् *n* is affixed.

10th class (10th conjugation). Guṇate the radical vowel (if capable of Guṇa) throughout all the persons of all the tenses, and affix अय *aya*—lengthened to अया *ayá* before initial *m*[1] or *v*—to the root thus guṇated.

86. It will appear, from a cursory examination of the above rules, that the object of all of them, except the 2nd, 3rd, and 7th, is to insert a vowel, either

[1] But not before *m* the termination of the 1st sing. imperfect Parasmai.

alone or preceded by *y* or *n*, between the modified root and the terminations; and that the 1st, 4th, 6th, and 10th agree in requiring that this vowel, shall be *a* or *á*; that the 2nd, 3rd, and 7th alone agree in not interposing any vowel; and that the 5th, 8th, and 9th agree in interposing either *u*, *á*, or *í*, after the letter *n*.

The ten classes, therefore, will be arranged in three groups,—Group I. comprising the 1st, 4th, 6th, and 10th. Group II. the 2nd, 3rd, and 7th. Group III. the 5th, 8th, and 9th.

PRIMITIVE VERBS OF THE FIRST NINE CLASSES IN THE SIX NON-CONJUGATIONAL TENSES.

The general rules for the formation of the base in the perfect, 1st and 2nd futures, aorist, precative, and conditional, apply to all verbs of the first nine classes indiscriminately. The 10th class alone carries its conjugational characteristic into most of the non-conjugational tenses (see under causal verbs.)

Reduplicated perfect (*second preterite*).

87. Rule for the formation of the base in verbs of the first nine classes.

In the first place, if a root begin with a consonant, reduplicate the initial consonant with its vowel (*a* being reduplicated for *a*, *á*, *ṛi*, *ṝ*, *ḷṛi* [and even for radical *e*, *ai*, *o*, if final;] *i* for *i*, *í*, *e*; *u* for *u*, *ú*, *o*; *d* for *dh*; *p* for *ph*; *b* for *bh*; *ć* for *k*, *kh*, *ksh*; *j* for *g*, *gh*, *h*; *t* for *sth*; *j* for *hr*); thus, from बुध् *budh*, 1st c., 'to know,' comes the base *bubudh*; from नृत् *nṛit*, 4th c., 'to dance,' *nanṛit*; from याच

yáć, 1st c., 'to ask,' *yayáć*; from कृ *kṛi*, 8th c., 'to do,' *ćakṛi*; from तॄ *tṛí*, 1st c., 'to cross,' *tatṛí*; from सिध् *sidh*, 'to succeed,' *sishidh*, and from सेव् *sev*, 'to serve,' *sishev*, by r. 70 larger Gram.; from पू *pú*, 'to purify,' *pupú*.

And if it begin with a vowel, double the initial vowel: thus, from अस् *as*, 'to be,' *ás*.

In the second place, if the root end in a consonant, guṇate the vowel of the radical syllable, except as debarred at p. 38, l. 8, in the 1st, 2nd, and 3rd *singular*, Parasmai-pada (as *bubodh* for *bubudh*); but leave the vowel unchanged before all the other terminations, Parasmai and Átmane-pada.

And if the root end in a vowel, vṛiddhi the vowel of the radical syllable in the 1st and 3rd *singular* Parasmai (as *ćakár* for *ćakṛi*), and guṇate it in the 2nd *singular* (as *ćakar* for *ćakṛi*). Before all other terminations, Parasmai and Átmane-pada, the root must revert to its original form, but the terminations must be affixed according to the rules of Sandhi.

88. Thus, from *budh*, 1st c., comes the base of the singular Parasm. *bubodh*; but the base of the rest of the tense is *bubudh*.

Again, from *kṛi*, 8th c., 'to do,' comes the base of the 1st and 3rd singular Parasm. *ćakár*, the base of the 2nd sing. *ćakar*; but the base of the rest of the tense is *ćakṛi*.

Periphrastic Perfect.

89. Roots which begin with a vowel, long by nature or position (except आप् *áp*, 5th c., 'to obtain;'

अञ्च् *áñch*, 1st c., 'to stretch;' and except ऋच् *ṛich*, 6th c., 'to go;' and except roots having an initial *a* before two consonants), and all roots of more than one syllable (excepting ऊर्णु *úrṇu*, 2nd c., to cover'), form their perfects by adding *ám* to the base, and affixing the perfect of some one of the auxiliary verbs, अस् *as*, 'to be;' भू *bhú*, 'to be;' कृ *kṛi*, 'to do.' (Observe—*ám* with *ćakára* becomes *áṁ-ćakára*.) Thus, from *íś*, 2nd c., 'to rule,' comes 1st and 3rd sing. perfect *iśám-ása* or *iśám-babhúva* or *iśáṁ-ćakára*; from *ćakás*, 2nd c., to shine,' comes *ćakásáṁ-ćakára*. When the Átmane-pada inflection has to be employed, *kṛi* only is used; thus, ईड् *íḍ*, 2nd c. Átm., 'to praise,' makes 1st and 3rd sing. perfect *iḍáṁ-ćakre*.

Observe—Roots of the 10th class form their perfect in this way, the syllable *ám* blending with the final *a* of the base: thus, from चुर् *ćur*, 10th c., 'to steal,' perfect sing. 1. 3. *ćorayám-ása*.

Also in the same way is formed the perfect of all derivative verbs, such as causals, desideratives, and frequentatives.

First and second future.

90. Rule for the formation of the base in verbs of the first nine classes. Guṇate the vowel of the root (except as debarred at p. 38, l. 8, and except in certain uncommon roots of the 6th class) throughout all the persons of both first and second future.

Note, that in all roots ending in consonants, except those included in the list at 400–414 of the

larger Grammar, and in a few ending in vowels, the vowel इ *i* must be inserted between the root so guṇated, and the terminations.

91. Thus, from जि *ji*, 1st c., 'to conquer,' comes the base *je*. So also, from बुध् *budh*, 1st c., 'to know,' comes the base *bodhi*.

Aorist (third preterite).

92. Rule for the formation of the base for those verbs of the first nine classes which reject इ *i*. In the Parasmai, if a root end in either a vowel or a consonant, vṛiddhi the radical vowel before *all* the terminations. In the Átmane, if a root end in इ *i*, ई *í*, उ *u*, or ऊ *ú*, guṇate the radical vowel; and if in ऋ *ṛi* or any consonant, leave the vowel unchanged before *all* the terminations. Observe—The augment अ *a* must always be prefixed, as in the imperfect.

93. Thus, from नी *ní*, 1st c., 'to lead,' come the two bases *anai* for Parasmai and *ane* for Átmane; and from कृ *kṛi*, 8th c., 'to make,' come the two bases *akár* for Parasmai and *akṛi* for Átmane.

So from युज् *yuj*, 7th c., 'to join,' come the two bases *ayauj* for Parasmai and *ayuj* for Átmane.

94. Those verbs which assume इ *i* reject the initial sibilant from the terminations of the 2nd and 3rd sing., and the *i* then blends with the initial *i* of those terminations. In the other terminations the *i* causes the change of स् *s* to ष् *sh* by r. 70 larger Grammar.

The following is the rule for the formation of the base for those verbs of the first nine classes which assume इ *i* before the terminations, as above.

If a root end in the vowels इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ṛi*, ॠ *ṛí*, vriddhi those vowels in Parasmai before *all* the terminations, and guṇate them in Átmane.

If the root end in a single consonant, guṇate the radical vowel in both Parasmai and Átmane (except as debarred at p. 38, l. 8).

95. Thus, from पू *pú*, 9th c., 'to purify,' come the two bases *apau* for Parasmai (*apávisham*), and *apo* for Átmane (*apavishi*); and बुध् *budh*, 1st. c., 'to know,' makes its base *abodh* in both Parasmai and Átmane.

96. There is a form of the aorist resembling the imperfect. In general the terminations are attached directly to the root: thus गम् *gam*, 1st c., 'to go,' makes *agamam*, etc.; भिद् *bhid*, 7th c., 'to break,' *abhidam*; नश् *naś*, 4th c., 'to perish,' *anaśam*.

97. In causal verbs and verbs of the 10th class the base assumes a peculiar reduplication (analogous to the Greek pluperfect): thus, from *budh*, 1st c., 'to know,' comes the causal aorist *abúbudham*, etc.

Precative or *benedictive.*

98. Rule for the formation of the base in verbs of the first nine classes. In the Parasmai, as a general rule, leave the root unchanged before the terminations, and never insert *i*; but in the Átmane prefix *i* to the terminations in those roots ending in consonants or vowels which take the inserted *i* in the futures, and before this *i* guṇate the radical vowel. It is also guṇated in the Átmane in some roots ending in vowels which reject *i*: but if a root end in a *con-*

sonant, and reject *i*, the radical vowel is left unchanged in the Átmane, as well as Parasmai.

Thus, from *bhú*, 1st c., 'to be,' come the base of the Parasmai *bhú*, and the base of the Átmane *bhavi*.

Conditional.

99. Rule for the formation of the base in verbs of the first nine classes. Prefix the augment अ *a*, guṇate the radical vowel, except as debarred at p. 38, l. 8, and insert *i* before the terminations if the 2nd future insert *i*. When *i* is rejected the rules of Sandhi must be observed.

Infinitive.

100. Rule for the formation of the base in verbs of the ten classes. The base of the infinitive is identical with the base of the first future, and where one inserts इ *i*, the other does also: thus, बुध् *budh*, 1st c., 'to know,' makes *bodhitum*; क्षिप् *kship*, 6th c., 'to throw,' makes *ksheptum*. Hence, by substituting *um* for the final *á* of the 3rd pers. sing. of the 1st future the infinitive is at once obtained: thus, *śaktá*, *śaktum*; *tyaktá*, *tyaktum*.

DERIVATIVE VERBS.

101. Sanskṛit roots are in number about two thousand; and the theory of grammarians is, that each of them may serve as the rough block out of which the inflective bases of five kinds of verbs may be fashioned: 1. of a primitive, transitive, or intransitive; 2. of a passive; 3. of a causal, which is not only employed to give a causal sense to a primitive verb, but also an active sense to a neuter verb;

4. of a desiderative, giving a sense of wishing to the root; and 5. of a frequentative (or intensive), implying repetition, or heightening the idea contained in the root.

The first, or primitive verb, is formed from the root, according to the ten different rules (or conjugations) already given for the formation of the base in the first four tenses. The second, or passive, is formed according to the rule for the change of the root, required by the 4th conjugation; viz. the addition of *ya* in the first four tenses. The third, or causal, is formed according to the rule for the change of the root, required by the 10th conjugation; viz. the addition of *aya* to the root in all the tenses except the aorist. The fourth, or desiderative, is formed by the addition of *sa* or *isha*, the root also undergoing reduplication. The fifth, or frequentative, is formed by reduplicating the passive base, and guṇating the reduplicated vowel, and is, in fact, a reduplicated passive verb It may also be formed by reduplicating the root, and guṇating the reduplicated vowel, and in this case follows the conjugation of the 3rd class of verbs in the Parasmaipada. Thus, take the root शुभ् *śubh*, conveying the idea of 'shining'—from this are elicited, 1st, the primitive verbal base, *śobha*, 'to shine;' 2ndly, the passive, *śubhya*, 'to be bright; 3rdly, the causal, *śobhaya*, 'to cause to shine' or 'illuminate;' 4thly, the desiderative, *śuśobhisha*, 'to desire to shine;' 5thly, the frequentative or intensive, *śośubhya* or *śośubh*, 'to shine very brightly.'

PRESENT PARTICIPLES; PARASMAI-PADA.

102. These are the only participles the formation of which is connected with the conjugational structure of the verb. The base in the Parasmai is formed by substituting त् *t* for *nti*, and अत् *at* for *anti* and *ati*, the terminations of the 3rd plural present; so that the peculiarities of conjugation necessarily appear in this participle: thus, from पचन्ति *paćanti*, 'they cook' (3rd pl. pres. of *pać*, 1st c.), comes पचत् *paćat*, 'cooking.'

For the declension of these participles see larger Grammar, 141.

PRESENT PARTICIPLES; ATMANE-PADA.

103. The base is formed by substituting मान *mána* for *nte*, the termination of the 3rd plur. pres. of verbs of the 1st, 4th, 6th, and 10th classes, and passives; and by substituting आन *ána* for अते *ate*, the termination of the 3rd plur. pres. of verbs of the other classes: thus, from पचन्ते *paćante* (1st class) comes पचमान *paćamana*, 'cooking.'

But from ब्रुवते *bruvate* (*brú*, 2nd class), ब्रुवाण *bruváṇa*.

Verbs of the 10th conjugation and causals rarely substitute *ána* for *mána*.

Passives and other derivative verbs always substitute *mána*.

PAST PASSIVE PARTICIPLES.

104. In general the base is formed by adding त *ta* directly to the root; as, from क्षिप् *kship*, 'to throw,' क्षिप्त *kshipta*, 'thrown.'

But if the root end in ऋ *ṛí*, by adding न *na*, changeable to ण *ṇa*; as, from कॄ *kṛí*, 'to scatter,' कीर्ण *kírṇa*, 'scattered.' Some roots in आ *á*, ई *í*, and ऊ *ú*, some in ऐ *ai* preceded by two consonants, with some of those in द् *d*, र् *r*, ज् *j*, one in ग् *g* (लग्), and one or two in च् *ć*, छ् *ćh*, rejecting inserted *i* from the participle, also take *na* instead of *ta*.

105. Those roots ending in consonants which take the inserted *i* in the last five tenses, generally take this vowel also in the past passive participle, but not invariably. Whenever *i* is assumed, *ta* is affixed, and not *na*; as, from पत् *pat*, 'to fall,' पतित *patita*, 'fallen.'

Roots ending in consonants which reject the inserted *i* in the last five tenses, generally reject it in the past passive participle. They must be combined with *ta* agreeably to the rules of Sandhi. Whatever change, therefore, the final consonant undergoes before the termination *tá* of the 1st future, the same will often be preserved before the *ta* of the past participle; so that, in many cases, the form of this participle resembles that of the 3rd sing. of the 1st future, provided the final *á* be shortened, and the vowel of the root preserved unaltered.

PAST ACTIVE PARTICIPLES DERIVED FROM PAST PASSIVE PARTICIPLES.

106. The base of these participles is easily formed by adding वत् *vat* to that of the past passive participle: thus, from कृत *kṛita*, 'made,' कृतवत् *kṛitavat*, 'having made,' or 'who or what has made.'

For the declension of these participles see 33.

PAST INDECLINABLE PARTICIPLES.

107. These may be classed under two heads.

When the root stands alone and uncompounded, the indeclinable participle is formed with त्वा *tvá*.

This affix is closely allied to the त *ta* of the past passive participle at 104, insomuch that the rules for the annexation of त *ta* to the root generally apply also to the indeclinable affix त्वा *tvá*. The formation, therefore, of one participle generally involves that of the other: thus, from क्षिप्त *kshipta*, 'thrown,' क्षिप्त्वा *kshiptvá*, 'having thrown.'

108. When a root is compounded with a preposition or any indeclinable prefix (excepting अ *a* 'not'), the indeclinable participle ought not to be formed with *tvá*. The affix य *ya* is then used, and the rules for annexing it to the root are some of them analogous to those which prevail in other cases in which *ya* is affixed.

But if a root end in a short vowel, instead of lengthening this vowel, त् *t* is interposed; as, from आश्रि *áśri*, 'to take refuge' (root श्रि with आ), आश्रित्य *áśritya*, 'having taken refuge.'

FUTURE PASSIVE PARTICIPLES.

109. These are formed, 1st, by substituting तव्य *tavya* for ता *tá*, the termination of the 3rd pers. sing. of the 1st future: thus, from क्षेप्ता *kshepta*, 'he will throw,' क्षेप्तव्य *kshepta vya*, 'to be thrown.'

2ndly, by adding अनीय *aníya* directly to the root, without any other change than the Guna of the

radical vowel: thus, from चि *ći*, 'to gather,' चयनीय *ćayaníya*, 'to be gathered.'

3rdly, by adding य *ya*; and before this affix, as before all others beginning with *y*, certain changes of final vowels become necessary: thus—

If a root end in आ *á*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, this vowel becomes ए *e*; as from मा *má*, 'to measure,' मेय *meya*, 'to be measured.'

If in इ *i*, ई *í*, उ *u*, or ऊ *ú* (larger Gram. 571, *b*), these vowels are guṇated; as, from चि *ći*, चेय *ćeya*.

If in ऋ *ṛi* or ॠ *ṛí*, these vowels are vṛiddhied; as from कृ *kṛi*, कार्य *kárya*.

110. Conjugation of the auxiliary verb अस् *as*, 'to be.'

PARASMAIPADA.

Present, 'I am.'			*Potential*, 'I may be,' etc.		
PERS. SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1st, *asmi*	*svas*	*smas*	*syám*	*syáva*	*syáma*
2nd, *asi*	*sthas*	*stha*	*syás*	*syátam*	*syáta*
3rd, *asti*	*stas*	*santi*	*syát*	*syátám*	*syus*

Imperfect or *first preterite*, 'I was.'			*Imperative*, 'Let me be.'		
ásam	*ásva*	*ásma*	*asáni*	*asáva*	*asáma*
ásís	*ástam*	*ásta*	*edhi*	*stam*	*sta*
ásít	*ástám*	*ásan*	*astu*	*stám*	*santu*

Perfect or *second preterite*, 'I was,' etc.

PARASMAI.			ÁTMANE.		
ása	*ásiva*	*ásima*	*áse*	*ásivahe*	*ásimahe*
ásitha	*ásathus*	*ása*	*ásishe*	*ásáthe*	*ásidhve*
ása	*ásatus*	*ásus*	*áse*	*ásáte*	*ásire*

GROUP I., CLASS 1.

111. Root भू *bhú*. Infin. भवितुं *bhavitum*, 'to be' or 'become.'

PARASMAI-PADA. *Present tense*, 'I am' or 'I become.'

PERS.	SING.	DUAL.	PLURAL.
1st,	*bhavámi*	*bhavávas*	*bhavámas*
2nd,	*bhavasi*	*bhavathas*	*bhavatha*
3rd,	*bhavati*	*bhavatas*	*bhavanti*

Imperfect or *first preterite*, 'I was.'

abhavam	*abhaváva*	*abhaváma*
abhavas	*abhavatam*	*abhavata*
abhavat	*abhavatám*	*abhavan*

Potential, 'I may be.'

bhaveyam	*bhaveva*	*bhavema*
bhaves	*bhavetam*	*bhaveta*
bhavet	*bhavetám*	*bhaveyus*

Imperative, 'Let me be.'

bhaváni	*bhaváva*	*bhaváma*
bhava	*bhavatam*	*bhavata*
bhavatu	*bhavatám*	*bhavantu*

Perfect or *second preterite*, 'I was,' etc.

babhúva	*babhúviva*	*babhúvima*
babhúvitha	*babhúvathus*	*babhúva*
babhúva	*babhúvatus*	*babhúvus*

First future, 'I will be.'

bhavitásmi	*bhavitásvas*	*bhavitásmas*
bhavitási	*bhavitásthas*	*bhavitástha*
bhavitá	*bhavitárau*	*bhavitáras*

63015

Second future, 'I shall be.'

bhavishyámi	*bhavishyávas*	*bhavishyámas*
bhavishyasi	*bhavishyathas*	*bhavishyatha*
bhavishyati	*bhavishyatas*	*bhavishyanti*

Aorist or *third preterite,* 'I was,' or 'had been,' etc.

abhúvam	*abhúva*	*abhúma*
abhús	*abhútam*	*abhúta*
abhút	*abhútám*	*abhúvan*

Precative or *benedictive,* 'May I be.'

bhúyásam	*bhúyásva*	*bhúyásma*
bhúyás	*bhúyástam*	*bhúyásta*
bhúyát	*bhúyástám*	*bhúyásus*

Conditional, (If) 'I should be.'

abhavishyam	*abhavishyáva*	*abhavishyáma*
abhavishyas	*abhavishyatam*	*abhavishyata*
abhavishyat	*abhavishyatám*	*abhavishyan*

112. ÁTMANE-PADA. *Present tense.* 'I am,' etc.

bhave	*bhavávahe*	*bhavámahe*
bhavase	*bhavethe*	*bhavadhve*
bhavate	*bhavete*	*bhavante*

Imperfect or *first preterite,* 'I was.'

abhave	*abhavávahi*	*abhavámahi*
abhavathás	*abhavethám*	*abhavadhvam*
abhavata	*abhavetám*	*abhavanta*

Potential, 'I may be,' etc.

bhaveya	*bhavevahi*	*bhavemahi*
bhavethás	*bhaveyáthám*	*bhavedhvam*
bhaveta	*bhaveyátám*	*bhaveran*

Imperative, 'Let me be.'

bhavai	*bhavávahai*	*bhavámahai*
bhavasva	*bhavethám*	*bhavadhvam*
bhavatám	*bhavetám*	*bhavantám*

Perfect or *second preterite,* 'I was,' etc.

babhúve	*babhúvivahe*	*babhúvimahe*
babhúvishe	*babhúváthe*	*babhúvidhve* or *-ḍhve*
babhúve	*babhúváte*	*babhúvire*

First future, 'I will be,' etc.

bhavitáhe	*bhavitásvahe*	*bhavitásmahe*
bhavitáse	*bhavitásáthe*	*bhavitádhve*
bhavitá	*bhavitárau*	*bhavitáras*

Second future, 'I shall be,' etc.

bhavishye	*bhavishyávahe*	*bhavishyámahe*
bhavishyase	*bhavishyethe*	*bhavishyadhve*
bhavishyate	*bhavishyete*	*bhavishyante*

Aorist or *third preterite,* 'I was' or 'had been,' etc.

abhavishi	*abhavishvahi*	*abhavishmahi*
abhavishṭhás	*abhavisháthám*	*abhavidhvam* or *-ḍhvam*
abhavishṭa	*abhavishátám*	*abhavishata*

Precative or *benedictive,* 'I wish I may be.'

bhavishíya	*bhavishívahi*	*bhavishímahi*
bhavishíshṭhás	*bhavishíyásthám*	*bhavishídhvam* or *-ḍhvam*
bhavishíshṭa	*bhavishíyástám*	*bhavishíran*

Conditional (If) 'I should be,' etc.

abhavishye	*abhavishyávahi*	*abhavishyámahi*
abhavishyathás	*abhavishyethám*	*abhavishyadhvam*
abhavishyata	*abhavishyetám*	*abhavishyanta*

Passive, Pres. *bhúye, bhúyase,* **etc.; Aor. 3rd sing.** *abhávi.* **Causal, Pres.** *bhávayámi, bhávayasi,* **etc.; Aor.** *abíbhavam,* **etc. Desiderative, Pres.** *bubhúshámi, bubhúshasi,* **etc. Desiderative form of Causal,** *bibhávayishámi.* **Frequentative, Pres. Átm.** *bobhúye,* **Par.** *bobhomi* **or** *bobhavímí.* **Participles, Pres.** *bhavat;* **Past pass.** *bhúta;* **Past indecl.** *bhútvá, -bhúya;* **Fut. pass.** *bhavitavya, bhavaníya, bhávya* **or** *bhavya.*

GROUP I., CLASS 4.

113. Root मुह् *muh.* **Infin.** मोहितुं *mohitum,* **'to be troubled,' 'to be bewildered,' 'to faint.'**

Parasmai-pada. *Present tense,* **'I am troubled.'**

muhyámi	*muhyávas*	*muhyámas*
muhyasi	*muhyathas*	*muhyatha*
muhyati	*muhyatas*	*muhyanti*

Imperfect **or** *first preterite,* **'I was troubled.'**

amuhyam	*amuhyáva*	*amuhyáma*
amuhyas	*amuhyatam*	*amuhyata*
amuhyat	*amuhyatám*	*amuhyan*

Potential, **'I may be troubled.'**

muhyeyam	*muhyeva*	*muhyema*
muhyes	*muhyetam*	*muhyeta*
muhyet	*muhyetám*	*muhyeyus*

Imperative, **'Let me be troubled.'**

muhyáni	*muhyáva*	*muhyáma*
muhya	*muhyatam*	*muhyata*
muhyatu	*muhyatám*	*muhyantu*

Perfect or *second preterite*, 'I became troubled.'

mumoha	*mumuhiva*	*mumuhima*
mumohitha[1]	*mumuhathus*	*mumuha*
mumoha	*mumuhatus*	*mumuhus*

First future, 'I will be troubled.'

mohitásmi	*mohitásvas*	*mohitásmas*
mohitási	*mohitásthas*	*mohitástha*
mohitá	*mohitárau*	*mohitáras*

Second future, 'I shall be troubled.'

mohishyámi	*mohishyávas*	*mohishyámas*
mohishyasi	*mohishyathas*	*mohishyatha*
mohisyati	*mohishyatas*	*mohishyanti*

Aorist or *third preterite*, 'I became troubled.'

amuham	*amuháva*	*amuháma*
amuhas	*amuhatam*	*amuhata*
amuhat	*amuhatám*	*amuhan*

Precative or *benedictive*, 'May I be troubled.'

muhyásam	*muhyásva*	*muhyásma*
muhyás	*muhyástam*	*muhyásta*
muhyát	*muhyástám*	*muhyásus*

Conditional, 'I should be troubled.'

amohishyam	*amohishyáva*	*amohishyáma*
amohishyas	*amohishyatam*	*amohishyata*
amohishyat	*amohishyatám*	*amohishyan*

Passive, Pres. *muhye;* Aor. 3rd sing. *amohi.* Causal, Pres. *mohayámi;* Aor. *amúmuham.* Des. *mumohishámi* or *mumuhishámi* or *mumukshámi.*

[1] Or *mumoḍha* or *mumogdha.*

Freq. Átm. *momuhye*, Par. *momohmi*, 3rd sing. *momoḍhi* or *momogdhi*. Participles, Pres. *muhyat*; Past pass. *múḍha* or *mugdha*; Past indecl. *mohitvá* or *muhitvá*, or *mugdhvá*, or *múḍhvá*, *-muhya*; Fut. pass. *mohitavya* or *mogdhavya*, *mohaníya*, *mohya*.

GROUP I., CLASS 6.

114. Root सृज् *sṛij*. Infin. स्रष्टुं *srashṭum*, 'to create' or 'let go.'

PARASMAI-PADA only. *Present tense*, 'I create.'

sṛijámi	*sṛijávas*	*sṛijámas*
sṛijasi	*sṛijathas*	*sṛijatha*
sṛijati	*sṛijatas*	*sṛijanti*

Imperfect or *first preterite*, 'I was creating.'

asṛijam	*asṛijáva*	*asṛijáma*
asṛijas	*asṛijatam*	*asṛijata*
asṛijat	*asṛijatám*	*asṛijan*

Potential, 'I may create.'

sṛijeyam	*sṛijeva*	*sṛijema*
sṛijes	*sṛijetam*	*sṛijeta*
sṛijet	*sṛijetám*	*sṛijeyus*

Imperative, 'Let me create.'

sṛijáni	*sṛijáva*	*sṛijáma*
sṛija	*sṛijatam*	*sṛijata*
sṛijatu	*sṛijatám*	*sṛijantu*

Perfect or *second preterite*, 'I created.'

sasarja	*sasṛijiva*	*sasṛijima*
sasarjitha or *sasrashṭha*	*sasṛijathus*	*sasṛija*
sasarja	*sasṛijatus*	*sasṛijus*

First future, 'I will create.'

srashṭásmi	*srasnṭásvas*	*srashṭásmas*
srashṭási	*srashṭásthas*	*srashṭástha*
srashṭá	*srashṭárau*	*srashṭáras*

Second future, 'I shall create.'

srakshyámi	*srakshyávas*	*srakshyámas*
srakshyasi	*srakshyathas*	*srakshyatha*
srakshyati	*srakshyatas*	*srakshyanti*

Aorist or *third preterite*, 'I created.'

asráksham	*asrákshva*	*asrákshma*
asrákshís	*asráshṭam*	*asráshṭa*
asrákshít	*asráshṭám*	*asrákshus*

Precative or *benedictive*, 'May I create.'

sṛijyásam	*sṛijyásva*	*sṛijyásma*
sṛijyás	*sṛijyástam*	*sṛijyásta*
sṛijyát	*sṛijyástám*	*sṛijyásus*

Conditional, 'I should create.'

asrakshyam	*asrakshyáva*	*asrakshyáma*
asrakshyas	*asrakshyatam*	*asrakshyata*
asrakshyat	*asrakshyatám*	*asrakshyan*

Passive, Pres. *sṛijye*; Aor. 3d sing. *asarji*. Causal, Pres. *sarjayámi*; Aor. *asasarjam* or *asísṛijam*. Des. *sisṛikshámi*, *-kshe*. Freq. Átm. *sarísṛijye*, Par. *sarísṛijmi* (3d sing. *sarísṛishṭi*). Participles, Pres. *sṛijat*; Pastpass. *sṛishṭa*; Past indecl. *sṛishṭvá*, *-sṛijya*; Fut. pass. *srashṭavya*, *sarjaníya*, *sṛijya*.

GROUP I., CLASS 10.

115. Root चुर् *ćur*. Infin. चोरयितुं *ćorayitum* 'to steal.'

PARASMAI-PADA. *Present tense*, 'I steal.'

ćorayámi	*ćorayávas*	*ćorayámas*
ćorayasi	*ćorayathas*	*ćorayatha*
ćorayati	*ćorayatas*	*ćorayanti*

Imperfect or *first preterite*, 'I was stealing,' etc.

aćorayam	*aćorayáva*	*aćorayáma*
aćorayas	*aćorayatam*	*aćorayata*
aćorayat	*aćorayatám*	*aćorayan*

Potential, 'I may steal,' etc.

ćorayeyam	*ćorayeva*	*ćorayema*
ćorayes	*ćorayetam*	*ćorayeta*
ćorayet	*ćorayetám*	*ćorayeyus*

Imperative, 'Let me steal.'

ćorayáni	*ćorayáva*	*ćorayáma*
ćoraya	*ćorayatam*	*ćorayata*
ćorayatu	*ćorayatám*	*ćorayantu*

Perfect or *second preterite*, 'I stole.'

ćorayám-ása	*ćorayám-ásiva*	*ćorayám-ásima*
ćorayám-ásitha	*ćorayám-ásathus*	*ćorayám-ása*
ćorayám-ása	*ćorayám-ásatus*	*ćorayám-ásus*

First future, 'I will steal,' etc.

ćorayitásmi	*ćorayitásvas*	*ćorayitásmas*
ćorayitási	*ćorayitásthas*	*ćorayitástha*
ćorayitá	*ćorayitárau*	*ćorayitáras*

Second future, 'I shall steal,' etc.

ćorayishyámi	*ćorayishyávas*	*ćorayishyámas*
ćorayishyasi	*ćorayishyathas*	*ćorayishyatha*
ćorayishyati	*ćorayishyatas*	*ćorayishyanti*

Aorist or *third preterite,* 'I stole,' etc.

aćúćuram	*aćúćuráva*	*aćúćuráma*
aćúćuras	*aćúćuratam*	*aćúćurata*
aćúćurat	*aćúćuratám*	*aćúćuran*

Precative or *benedictive,* 'May I steal,' etc.

ćoryásam	*ćoryásva*	*ćoryásma*
ćoryás	*ćoryástam*	*ćoryásta*
ćoryát	*ćoryástám*	*ćoryásus*

Conditional, 'I should steal.'

aćorayishyam	*aćorayishyáva*	*aćorayishyáma*
aćorayishyas	*aćorayishyatam*	*aćorayishyata*
aćorayishyat	*aćorayishyatám*	*aćorayishyan*

116. Átmane-pada. *Present tense,* 'I steal.'

ćoraye	*ćorayávahe*	*ćorayámahe*
ćorayase	*ćorayethe*	*ćorayadhve*
ćorayate	*ćorayete*	*ćorayante*

Imperfect or *first preterite,* 'I was stealing,' etc.

aćoraye	*aćorayávahi*	*aćorayámahi*
aćorayathás	*aćorayethám*	*aćorayadhvam*
aćorayata	*aćorayetám*	*aćorayanta*

Potential, 'I may steal.'

ćorayeya	*ćorayevahi*	*ćorayemahi*
ćorayethás	*ćorayeyáthám*	*ćorayedhvam*
ćorayeta	*ćorayeyátám*	*ćorayeran*

Imperative, 'Let me steal,' etc.

ćorayai	*ćorayávahai*	*ćorayámahai*
ćorayasva	*ćorayethám*	*ćorayadhvam*
ćorayatám	*ćorayetám*	*ćorayantám*

Perfect or *second preterite,* 'I stole.'

ćorayáṅ-ćakṛe	*ćorayáṅ-ćakṛivahe*	*ćorayáṅ-ćakṛimahe*
ćorayáṅ-ćakṛishe	*ćorayáṅ-ćakráthe*	*ćorayáṅ-ćakṛiḍhve*
ćorayáṅ-ćakre	*ćorayáṅ-ćakráte*	*ćorayáṅ-ćakrire*

First future, 'I shall steal.'

ćorayitáhe	*ćorayitásvahe*	*ćorayitásmahe*
ćorayitáse	*ćorayitásáthe*	*ćorayitádhve*
ćorayitá	*ćorayitárau*	*ćorayitáras*

Second future, 'I will steal.'

ćorayishye	*ćorayishyávahe*	*ćorayishyámahe*
ćorayishyase	*ćorayishyethe*	*ćorayishyadhve*
ćorayishyaṭe	*ćorayishyete*	*ćorayishyante*

Aorist or *third preterite,* 'I stole,' etc.

aćúćure	*aćúćurávahi*	*aćúćurámahi*
aćúćurathás	*aćúćurethám*	*aćúćuradhvam*
aćúćurata	*aćúćuretám*	*aćúćuranta*

Precative or *benedictive,* 'May I steal.'

ćorayishíya	*ćorayishívahi*	*ćorayishímahi*
ćorayishíṣṭhás	*ćorayishíyásthám*	*ćorayishídhvam*
ćorayishíshṭa	*ćorayishíyástám*	*ćorayishíran*

Conditional, 'I should steal.'

aćorayishye	*aćorayishyávahi*	*aćorayishyámahi*
aćorayishyathás	*aćorayishyethám*	*aćorayishyadhvam*
aćorayishyata	*aćorayishyetám*	*aćorayishyanta*

Passive, Pres. *ćorye;* Aor. 3rd sing. *aćori.* Causal, same as the Primitive verb. Des. *ćućorayishámi.* Participles, Pres. Par. *ćorayat;* Átm. *ćorayamána;* Past pass. *ćurita* or *ćorita;* Past indecl. *ćorayitvá;* Fut. pass. *ćorayitavya, ćoraṇiya, ćorya.*

GROUP II., CLASS 2.

117. Root इ *i.* Infin. इतुं *etum,* 'to go.'

For *i* with *adhi, á,* etc. see larger Gr. 311.

Present, 'I go.'			*Potential,* 'I may go.'		
emi	*ivas*	*imas*	*iyám*	*iyáva*	*iyáma*
eshi	*ithas*	*itha*	*iyás*	*iyátam*	*iyáta*
eti	*itas*	*yanti*	*iyát*	*iyátám*	*iyus*

Imperfect or *first preterite,* 'I was going.'			*Imperative,* 'Let me go.'		
áyam	*aiva*	*aima*	*ayáni*	*ayáva*	*ayáma*
ais	*aitam*	*aita*	*ihi*	*itam*	*ita*
ait	*aitám*	*áyan*	*etu*	*itám*	*yantu*

Perf. *iyáya, iyayitha* or *iyetha, iyáya; íyiva, íyathus, íyatus; íyima, íya, íyus.* 1st Fut. *etásmi,* etc. 2nd. Fut. *eshyámi,* etc. Aor. *agám, agás, agát; agáva, agátam, agátám; agáma, agáta, agus.* Prec. *íyásam,* etc. (the initial *i* may be shortened when a prep. is prefixed; as, *nir-iyásam,* 'may I go forth'). Cond. *aishyam,* etc. Passive Pres. *íye;* 1st Fut. *etáhe* or *áyitáhe;* 2nd Fut. *eshye* or *áyishye;* Aor. 3d sing. *agáyi* or *agásata* or *áyishata.* Causal, *gamayámi* (substituted from *gam*) or *áyayámi* or *ápayámi;* Aor. *ajígamam* or *áyiyam* or *ápipam* (with *adhi* prefixed, *adhy-ajígapam*). Des. *jigamishámi* (substi-

tuted from *gam*) or *ishishámi, -she.* Participles, Pres. *yat* (Nom. case m. *yan*); Past pass. *ita;* Past indecl. *itvá, -itya;* Fut. pass. *etavya, ayaníya, itya* or *eya.*

GROUP II., CLASS 3.

118. Root हु *hu.* Infin. होतुं *hotum,* 'to sacrifice.'

PARASMAI-PADA. *Present tense,* 'I sacrifice.'

juhomi	*juhuvas* or *juhvas*	*juhumas* or *juhmas*
juhoshi	*juhuthas*	*juhutha*
juhoti	*juhutas*	*juhvati*

Imperfect or *first preterite,* 'I was sacrificing.'

ajuhavam	*ajuhuva*	*ajuhuma*
ajuhos	*ajuhutam*	*ajuhuta*
ajuhot	*ajuhutám*	*ajuhavus*

Potential, 'I may sacrifice.'

juhuyám	*juhuyáva*	*juhuyáma*
juhuyás	*juhuyátam*	*juhuyáta*
juhuyát	*juhuyátám*	*juhuyus*

Imperative, 'Let me sacrifice.'

juhaváni	*juhaváva*	*juhaváma*
juhudhi	*juhutam*	*juhuta*
juhotu	*juhutám*	*juhvatu*

Perf. *juháva, juhavitha* or *juhotha, juháva; juhuviva, juhuvathus, juhuvatus; juhuvima, juhuva, juhuvus.* Or *juhaván-ćakára,* etc. 1st Fut. *hotásmi,* etc. 2nd Fut. *hoshyámi,* etc. Aor. *ahausham, ahaushís, ahaushít; ahaushva, ahaushṭam, ahgushṭám; ahaushma, ahaushṭa, ahaushus.* Prec. *húyásam,*

etc. Cond. *ahoshyam*, etc. Passive Pres. *húye*; Aor. 3rd sing. *ahávi*. Causal, Pres. *hávayámi*; Aor. *ajúhavam*. Des. *juhúshámi*. Freq. Átm. *johúye*, Par. *johomi* or *johavímí*. Participles, Pres. *juhvat* Nom. case m. *juhvat*); Past pass. *huta*; Past indecl. *hutvá*, *-hutya*; Fut. pass. *hotavya*, *havaníya*, *havya* or *hávya*.

GROUP II., CLASS 7.

119. Root छिद् *ćhid*. Infin. छेत्तुं *ćhettum*, 'to cut.'

PARASMAI-PADA. *Present tense*, 'I cut.'

ćhinadmi	*ćhindvas*	*ćhindmas*
ćhinatsi	*ćhinthas*[1]	*ćhintha*[1]
ćhinatti	*ćhintas*[1]	*ćhindanti*

Imperfect or *first preterite*, 'I was cutting.'

aććhinadam[2]	*aććhindva*	*aććhindma*
aććhinat	*aććhintam*[1]	*aććhinta*
aććhinat	*aććhintám*[1]	*aććhindan*

Potential, 'I may cut.'

ćhindyám	*ćhindyáva*	*ćhindyáma*
ćhindyás	*ćhindyátam*	*ćhindyáta*
ćhindyát	*ćhindyátám*	*ćhindyus*

Imperative, 'Let me cut.'

ćhinadáni	*ćhinadáva*	*ćhinadáma*
ćhindhi[1]	*ćhintam*[1]	*ćhinta*[1]
ćhinattu	*ćhintám*[1]	*ćhindantu*

[1] The final *d*, when conjunct with *n*, may be dropped before *th*, *t*, *dh*; but *ćhintthas*, *ćhinttas*, *ćhinttam*, *ćhinddhi*, etc., would be equally correct, and similarly in the Átmane.

[2] See larger Gr. 48 *c*.

Perf. *ćiććheda, ćiććheditha, ćiććheda ; ćiććhidiva, ćiććhidathus, ćiććhidatus ; ćiććhidima, ćiććhida, ćiććhidus.* 1st Fut. *ćhettásmi*, etc. 2nd Fut. *ćhetsyámi*, etc. Aor. *aććhidam, aććhidas, aććhidat ; aććhidáva, aććhidatam, aććhidatám ; aććhidáma, aććhidata, aććhidan.* Or *aććhaitsam, aććhaitsís, aććhaitsít ; aććhaitsva, aććhaittam, aććhaittám ; aććhaitsma, aććhaitta, aććhaitsus.* Prec. *ćhidyásam*, etc. Cond. *aććhetsyam*, etc.

ÁTMANE-PADA. *Present tense*, 'I cut.'

ćhinde	*ćhindvahe*	*ćhindmahe*
ćhintse	*ćhindáthe*	*ćhindhve*
ćhinte	*ćhindáte*	*ćhindate*

Imperfect or *first preterite.*

aććhindi	*aććhindvahi*	*aććhindmahi*
aććhinthás	*aććhindáthám*	*aććhindhvam*
aććhinta	*aććhindátám*	*aććhindata*

Potential, 'I may cut.'

ćhindíya	*ćhindívahi*	*ćhindímahi*
ćhindíthás	*ćhindíyáthám*	*ćhindídhvam*
ćhindíta	*ćhindíyátám*	*ćhindíran*

Imperative, 'Let me cut.'

ćhinadai	*ćhinadávahai*	*ćhinadámahai*
ćhintsva	*ćhindáthám*	*ćhindhvam*
ćhintám	*ćhindátám*	*ćhindatám*

Perf. *ćiććhide, ćiććhidishe, ćiććhide ; ćiććhidivahe, ćiććhidáthe, ćiććhidáte ; ćiććhidimahe, ćiććhidídhve, ćiććhidire.* 1st Fut. *ćhettáhe*, etc. 2nd Fut.

chetsye, etc. Aor. *acchitsi, acchitthás, acchitta; acchitsvahi, acchitsáthám, acchitsátám; acchitsmahi, acchiddhvam, acchitsata.* Prec. *chitsíya*, etc. Cond. *acchetsye.* Passive, Pres. *chidye*, etc.; Aor. 3rd sing. *acchedi.* Causal, Pres. *chedayámi;* Aor. *acichchidam.* Des. *chichchitsámi, -tse.* Freq. *chechchidye, chechchedmi.* Participles, Pres. *chindat;* Atm. *chindána;* Past pass. *chinna;* Past indecl. *chittvá, -chidya;* Fut. pass. *chettavya, chedaníya, chedya.*

GROUP III., CLASS 5.

120. Root वृ *vṛi.* Infin. वरितुं *varitum* or वरीतुं *varítum*, 'to cover,' 'to enclose' (in 9th c. 'to choose').

Note, that the conjugational नु *nu* becomes णु *ṇu* after वृ *vṛi* by r. 58 (larger Gr.)

PARASMAI-PADA. *Present tense*, 'I cover,' etc.

vṛiṇomi	*vṛiṇuvas* or *vṛiṇvas*	*vṛiṇumas* or *vṛiṇmas*
vṛiṇoshi	*vṛiṇuthas*	*vṛiṇutha*
vṛiṇoti	*vṛiṇutas*	*vṛiṇvanti*

Imperfect or *first preterite*, 'I was covering,' etc.

avṛiṇavam	*avṛiṇuva* or *avṛiṇva*	*avṛiṇuma* or *avṛiṇma*
avṛiṇos	*avṛiṇutam*	*avṛiṇuta*
avṛiṇot	*avṛiṇutám*	*avṛiṇvan*

Potential, 'I may cover,' etc.

vṛiṇuyám	*vṛiṇuyáva*	*vṛiṇuyáma*
vṛiṇuyás	*vṛiṇuyátam*	*vṛiṇuyáta*
vṛiṇuyát	*vṛiṇuyátám*	*vṛiṇuyus*

Imperative, 'Let me cover,' etc.

vṛiṇaváni	*vṛiṇaváva*	*vṛiṇaváma*
vṛiṇu	*vṛiṇutam*	*vṛiṇuta*
vṛiṇotu	*vṛiṇutám*	*vṛiṇvantu*

Perf. *vavára, vavaritha, vavára ; vavṛiva, vavrathus, vavratus.; vavṛima, vavra, vavrus,* or *vavarus.* 1st Fut. *varitásmi* or *varításmi.* 2nd Fut. *varishyámi* or *varíshyámi.* Aor. *avárisham, avárís, avárít; avárishva, avárishṭam, avárishṭám ; avárishma, avárishṭa, avárishus.* Prec. *vriyásam* or *vúryásam,* etc. Cond. *avarishyam* or *avaríshyam,* etc.

ÁTMANE-PADA. *Present tense,* 'I cover,' etc.

vṛiṇve	*vṛiṇuvahe* or *vṛiṇvahe*	*vṛiṇumahe*[1]
vṛiṇushe	*vṛiṇváthe*	*vṛiṇudhve*
vṛiṇute	*vṛiṇváte*	*vṛiṇvate*

Imperfect or *first preterite.*

avṛiṇvi	*avṛiṇuvahi* or *avṛiṇvahi*	*avṛiṇumahi*[2]
avṛiṇuthás	*avṛiṇváthám*	*avṛiṇudhvam*
avṛiṇuta	*avṛiṇvátám*	*avṛinvata*

Potential, 'I may cover,' etc.

vṛiṇvíya	*vṛiṇvívahi*	*vṛiṇvímahi*
vṛiṇvíthás	*vṛiṇvíyáthám*	*vṛiṇvídhvam*
vṛiṇvíta	*vṛiṇvíyátám*	*vṛiṇvíran*

Imperative, 'Let me cover,' etc.

vṛiṇavai	*vṛiṇavávahai*	*vṛiṇavámahai*
vṛiṇushva	*vṛiṇváthám*	*vṛiṇudhvam*
vṛiṇutám	*vṛiṇvátám*	*vṛiṇvatam*

Perf. *vavre* or *vavare, vavrishe, vavre* or *vavare; vavṛivahe, vavráthe, vavráte; vavṛimahe, vavṛiḍhve, vavrire.* 1st Fut. *varitáhe* or *varítáhe,* etc. 2nd Fut. *varishye* or *varíshye,* etc. Aor. *avarishi, avari-*

[1] Or *vṛiṇmahe.*

[2] Or *avṛiṇmahi.*

shṭhás, avarishṭa; avarishvahi, avarisháthám, avarishátám; avarishmahi, avaridhvam or *-riḍhvam, avarishata.* Or *avaríshi, avaríshṭhás,* etc. Or *avṛishi, avṛithás, avṛita; avṛishvahi, avṛisháthám, avṛishátám; ávṛishmahi, avṛiḍhvam, avṛishata.* Or *avúrshi, avúrshṭhás, avúrshṭa; avúrshvahi, avúrsháthám, avúrshátám; avúrshmahi, avúrdhvam, avúrshata.* Prec. *varishíya* or *vṛishíya* or *vúrshíya.* Cond. *avarishye* or *avaríshye.* Passive, Pres. *vriye;* Aor. 3rd sing. *avári.* Causal, Pres. *varayámi* or *-ye,* or *várayámi* or *-ye;* Aor. *avívaram.* Des. *vivarishámi* or *-she, vivaríshámi,* or *-she, vuvúrshámi* or *-she.* Freq. *vevríye* or *vovúrye, varvarmi.* Participles, Pres. *vṛiṇvat;* Atm. *vṛiṇvána;* Past pass. *vṛita;* Past indecl. *vṛitvá, -vṛitya;* Fut. pass. *varitavya* or *varítavya, varaṇíya, várya.*

GROUP III., CLASS 8.

121. Root कृ *kṛi.* Infin. कर्तुं *kartum,* 'to do,' 'to make.'

PARASMAI-PADA. *Present tense,* 'I do.'

karomi	*kurvas*[1]	*kurmas*[1]
karoshi	*kuruthas*	*kurutha*
karoti	*kurutas*	*kurvanti*[1]

Imperfect or *first preterite,* 'I was doing.'

akaravam	*akurva*	*akurma*
akaros	*akurutam*	*akuruta*
akarot	*akuruṭám*	*akurvan*

[1] *v, m,* and *y* may be doubled after *r*: thus, *kurvvas,* etc.

Potential, 'I may do.'

kuryám[1]	*kuryáva*	*kuryáma*
kuryás	*kuryátam*	*kuryáta*
kuryát	*kuryátám*	*kuryus*

Imperative, 'Let me do.'

karaváṇi	*karaváva*	*karaváma*
kuru	*kurutam*	*kuruta*
karotu	*kurutám*	*kurvantu*[1]

Perfect or *second preterite,* 'I did.'

ćakára	*ćakṛiva*	*ćakṛima*
ćakartha	*ćakrathus*	*ćakra*
ćakára	*ćakratus*	*ćakrus*

First future, 'I will do.'

kartásmi	*kartásvas*	*kartásmas*
kartási	*kartásthas*	*kartástha*
kartá	*kartárau*	*kartáras*

Second future, 'I shall do.'

karishyámi	*karishyávas*	*karishyámas*
karishyasi	*karishyathas*	*karishyatha*
karishyati	*karishyatas*	*karishyanti*

Aorist or *third preterite,* 'I did.'

akárṣham	*akárṣhva*	*akárṣhma*
akárṣhis	*akárṣhṭam*	*akárṣhṭa*
akárṣhit	*akárṣhṭám*	*akárṣhus*

Precative or *benedictive,* 'May I do.'[2]

kriyásam	*kriyásva*	*kriyásma*
kriyás	*kriyástam*	*kriyásta*
kriyát	*kriyástám*	*kriyásus*

[1] *v, m,* and *y* may be doubled after *r*: thus, *kurvvas,* etc.

Conditional, 'I should do.'

akarishyam	*akarishyáva*	*akarishyáma*
akarishyas	*akarishyatam*	*akarishyata*
akarishyat	*akarishyatám*	*akarishyan*

122. Átmanepada. *Present tense*, 'I do.'

kurve	*kurvahe*	*kurmahe*
kurushe	*kurváthe*	*kurudhve*
kurute	*kurváte*	*kurvate*

Imperfect or *first preterite*, 'I was doing.'

akurvi	*akurvahi*	*akurmahi*
akuruthás	*akurváthám*	*akurudhvam*
akuruta	*akurvátám*	*akurvata*

Potential, 'I may do.'

kurvíya	*kurvívahi*	*kurvímahi*
kurvíthás	*kurvíyáthám*	*kurvídhvam*
kurvíta	*kurvíyátám*	*kurvíran*

Imperative, 'Let me do.'

karavai	*karavávahai*	*karavámahai*
kurushva	*kurváthám*	*kurudhvam*
kurutám	*kurvátám*	*kurvatám*

Perfect or *second preterite*, 'I did.'

ćakre	*ćakṛivahe*	*ćakṛimahe*
ćakṛishe	*ćakráthe*	*ćakṛidhve*
ćakre	*ćakráte*	*ćakrire*

First future, 'I will do.'

kartáhe	*kartásvahe*	*kartásmahe*
kartáse	*kartásáthe*	*kartádhve*
kartá	*kartárau*	*kartáras*

Second future, 'I shall do.'

karishye	*karishyávahe*	*karishyámahe*
karishyase	*karishyethe*	*karishyadhve*
karishyate	*karishyete*	*karishyante*

Aorist or *third preterite,* 'I did.'

akṛishi	*akṛishvahi*	*akṛishmahi*
akṛithás	*akṛisháthám*	*akṛiḍhvam*
akṛita	*akṛishátám*	*akṛishata*

Precative or *benedictive,* 'May I do.'

kṛishíya	*kṛishívahi*	*kṛishímahi*
kṛishíshṭhás	*kṛishíyásthám*	*kṛishídhvam*
kṛishíshṭa	*kṛishíyástám*	*kṛishíran*

Conditional, 'I should do.'

akarishye	*akarishyávahi*	*akarishyámahi*
akarishyathás	*akarishyethám*	*akarishyadhvam*
akarishyata	*akarishyetám*	*akarishyanta*

Passive, Pres. *kriye*; Aor., 3rd sing. *akári.* Causal, Pres. *kárayámi*; Aor. *aćíkaram.* Des. *ćikírshámi, -she.* Freq. *ćekríye, ćarkarmi* or *ćarikarmi* or *ćaríkarmi* or *ćarkarími* or *ćarikarími* or *ćaríkarími.* Participles, Pres. *kurvat*; Atm. *kurváṇa*; Past pass. *kṛita*; Past indecl. *kṛitvá, -kṛitya*; Fut. pass. *kartavya, karaṇíya, kárya.*

GROUP III., CLASS 9.

123. Root यु *yu.* Infin. यवितुं *yavitum,* 'to join,' 'to mix.'

PARASMAI-PADA. *Present tense,* 'I join.'

yunámi	*yunívas*	*yunímas*
yunási	*yunítha*s	*yunítha*
yunáti	*yunítas*	*yunanti*

Imperfect or *first preterite*, 'I was joining.'

ayunám	*ayuníva*	*ayuníma*
ayunás	*ayunítam*	*ayuníta*
ayunát	*ayunítám*	*ayunan*

Potential, 'I may join.'

yuníyám	*yuníyáva*	*yuníyáma*
yuníyás	*yuníyátam*	*yuníyáta*
yuníyát	*yuníyátám*	*yuníyus*

Imperative, 'Let me join.'

yunáni	*yunáva*	*yunáma*
yunihi	*yunítam*	*yuníta*
yunátu	*yunítám*	*yunantu*

Perf. *yuyáva, yuyavitha* or *yuyotha, yuyáva; yuyuviva, yuyuvathus, yuyuvátus; yuyuvima, yuyuva, yuyuvus.* 1st Fut. *yavitásmi* or *yotásmi*, etc. 2nd Fut. *yavishyámi*, etc. Aor. *ayávisham, -vís, -vít; ayávishva, -vishṭam, -vishṭám; ayávishma, -vishṭa, -vishus.* Prec. *yúyásam*, etc. Cond. *ayavishyam*, etc.

ÁTMANE-PADA. *Present tense*, 'I join.'

yune	*yunívahe*	*yunímahe*
yuníshe	*yunáthe*	*yunídhve*
yuníte	*yunáte*	*yunate*

Imperfect or *first preterite*, 'I joined.'

ayuni	*ayunívahi*	*ayunímahi*
ayunithás	*ayunáthám*	*ayunídhvam*
ayuníta	*ayunátám*	*ayunata*

Potential, 'I may join.'

yuníya	*yunívahi*	*yunímahi*
yuníthás	*yuníyáthám*	*yunídhvam*
yuníta	*yuníyátám*	*yuníran*

Imperative, 'Let me join.'

yunai	*yunávahai*	*yunámahai*
yuníshva	*yunáthám*	*yunídhvam*
yunítám	*yunátám*	*yunatám*

Perf. *yuyuve, yuyuvishe, yuyuve; yuyuvivahe, yuyuváthe, yuyuváte; yuyuvimahe, yuyuvidhve* or *-ḍhve, yuyuvire.* 1st Fut. *yavitáhe,* etc. 2nd Fut. *yavishye,* etc. Aor. *ayavishi, -vishṭhas, -vishṭa; ayavishvahi, ayavisháthám, -shátám; ayavishmahi, -vidhvam* or *-viḍhvam, -vishata.* Prec. *yavishíya,* etc. Cond. *ayavishye,* etc. Passive, Pres. *yúye;* 1st Fut. *yávitáhe;* Aor. 3rd sing. *ayávi.* Causal, Pres. *yávayámi;* Aor. *ayíyavam.* Des. *yuyúshámi* or *yiyavishámi.* Freq. *yoyúye, yoyomi,* or *yoyavímí.* Participles, Pres. *yunat;* Átm. *yunána;* Past pass. *yuta;* Past indecl. *yutvá, -yutya;* Fut. pass. *yavitavya, yavaníya, yávya* or *yavya.*

PASSIVE VERBS.

124. Root दा *dá.* Infin. दातुं *dátum,* 'to be given.'

Present, 'I am given.'

díye	*díyávahe*	*díyámahe*
díyase	*díyethe*	*díyadhve*
díyate	*díyete*	*díyante*

Imperfect or *first preterite*, 'I was given.'

adíye	*adíyávahi*	*adíyámahi*
adíyathás	*adíyethám*	*adíyadhvam*
adíyata	*adíyetám*	*adíyanta*

Potential, 'I may be given.'

díyeya	*díyevahi*	*díyemahi*
díyethás	*díyeyáthám*	*díyedhvam*
díyeta	*díyeyátám*	*díyeran*

Imperative, 'Let me be given.'

díyai	*díyávahai*	*díyámahai*
díyasva	*díyethám*	*díyadhvam*
díyatám	*díyetám*	*díyantám*

Perfect or *second preterite*, 'I have been given.'

dade	*dadivahe*	*dadimahe*
dadishe	*dadáthe*	*dadidhve*
dade	*dadáte*	*dadire*

First future, 'I shall be given.'

dátáhe or *dáyitáhe*	*dátásvahe* or *dáyitásvahe*	*dátásmahe* or *dáyitásmahe*, etc.

Second future, 'I shall be given.'

dásye or *dáyishye*	*dásyávahe* or *dáyishyávahe*	*dásyámahe* or *dáyishyámahe*, etc.

Aorist or *third preterite*, 'I was given.'

adishi or *adáyishi*	*adishvahi* or *adáyishvahi*	*adishmahi* or *adáyishmahi*
adithás or *adáyishṭhás*	*adishátham* or *adáyishátham*	*adiḍhvam* or *adáyidhvam*
adáyi, 'it was given,'	*adishátám* or *adáyishátám*	*adishata* or *adáyishata*

Prec. *dásíya* or *dáyishíya*, etc. Cond. *adásye* or *adáyishye*.

CAUSAL VERBS.

125. Root दृश् *dṛiś*. Infin. दर्शयितुं *darśayitum*, 'to cause to see,' 'to show.'

PARASMAI-PADA. *Present*, 'I cause to see.'

darśayámi	*darśayávas*	*darśayámas*
darśayasi	*darśayathas*	*darśayatha*
darśayati	*darśayatas*	*darśayanti*

Imperfect or *first preterite*, 'I was causing to see.'

adarśayam	*adarśayáva*	*adarśayáma*
adarśayas	*adarśayatam*	*adarśayata*
adarśayat	*adarśayatám*	*adarśayan*

Potential, 'I may cause to see.'

darśayeyam	*darśayeva*	*darśayema*
darśayes	*darśayetam*	*darśayeta*
darśayet	*darśayetám*	*darśayeyus*

Imperative, 'Let me cause to see.'

darśayáni	*darśayáva*	*darśayáma*
darśaya	*darśayatam*	*darśayata*
darśayatu	*darśayatám*	*darśayantu*

Perfect or *second preterite*, 'I caused to see.'

darśayám-ása[1]	*darśayám-ásiva*	*darśayám-ásima*
darśayám-ásitha	*darśayám-ásathus*	*darśayám-ása*
darśayám-ása	*darśayám-ásatus*	*darśayám-ásus*

First future, 'I shall or will cause to see.'

darśayitásmi	*darśayitásvas*	*darśayitásmas*
darśayitási	*darśayitásthas*	*darśayitástha*
darśayitá	*darśayitárau*	*darśayitáras*

Second future, 'I shall or will cause to see.'

darśayishyámi	*darśayishyávas*	*darśayishyámas*
darśayishyasi	*darśayishyathas*	*darśayishyatha*
darśayishyati	*darśayishyatas*	*darśayishyanti*

Aor. *adídṛiśam* or *adadarśam*, etc. Prec. *darśyásam*, etc, Cond. *adarśayishyam*. Átm. Pres. *darśaye, darśayase, darśayate*, etc. Imperf. *adarśaye*. Pot. *darśayeya*. Imp. *darśayai, darśayasva*, etc. Perf. *darśayáṁ-ćakre*. 1st Fut. *darśayitáhe*. 2nd Fut. *darśayishye*. Aor. *adídṛiśe, adídṛiśathás*, etc. Prec. *darśayishíya*. Cond. *adarśayishye*.

COMPOUND NOUNS.

126. These will be divided into, 1st, Dependent compounds or compounds dependent in case (corresponding to *Tat-purusha*); 2nd, Copulative (or Aggregative, *Dvandva*); 3rd, Descriptive (or Determinative, *Karma-dháraya*); 4th, Numeral (or Collective, *Dvi-gu*); 5th, Adverbial (or Indeclinable, *Avyayí-bháva*); 6th, Relative (*Bahu-vríhi*).

[1] Or *darśayáṁ-ćakára*.

DEPENDENT COMPOUNDS (TAT-PURUSHA).

Accusatively Dependent.

127. These comprehend all those compounds in which the relation of the first word (being in the crude base) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member, and a participle, root, or noun of agency in the last; as, *svarga-práptas, -ptá, -ptam,* 'one who has obtained heaven' (equivalent to *svargam práptas*).

Instrumentally Dependent,

128. Or those in which the relation of the first word (being in the crude base) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part, composed of a substantive in the first member, and a passive participle in the last; as, *lobha-mohitas, -tá, -tam,* 'beguiled by avarice' (for *lobhena mohitas*).

Datively Dependent,

129. Or those in which the relation of the first word to the last is equivalent to that of a dative; as, *paridhána-valkalam,* 'bark for clothing' (for *paridhánáya valkalam*).

Ablatively Dependent,

130. Or those in which the relation of the first word to the last is equivalent to that of an ablative; as, *pitṛi-práptas, -ptá, -ptam,* 'received from a father' (for *pituḥ práptas*).

Genitively Dependent,

131. Or those in which the relation of the first word to the last is equivalent to that of a genitive. These are the most common of all dependent compounds, and may generally be expressed by a similar compound in English. They are usually composed of two substantives; as *samudra-tíram*, 'sea-shore' (for *samudrasya tíram*, 'shore of the sea').

Locatively Dependent,

132. Or those in which the relation of the first word to the last is equivalent to that of a locative case; as, *pan·ka-magnas, -gná, -gnam*, 'sunk in the mud' (for *pan·ke magnas*).

COPULATIVE (OR AGGREGATIVE) COMPOUNDS (DVANDVA).

133. When two or more persons or things are enumerated together, it is usual in Sanskrit, instead of connecting them by a copulative, to aggregate them into one compound word. The difference between this class and the last turns upon the dependence *in case* of the words compounded on each other; insomuch that the existence or absence of such dependence, as deducible from the context, is, in some cases, the only guide by which the student is enabled to refer the compound to the one head or to the other: thus, *Guru-śishya-sevakás* may either be a Dependent compound, and mean, 'the servants of the pupils of the Guru,' or a Copulative (in which there is no dependence of case), 'the Guru, and the pupil, and the servant.'

There are three kinds of Copulative compounds: 1st, inflected in the plural; 2nd, inflected in the dual; 3rd, inflected in the singular. In the former two cases the final letter of the base of the word terminating the compound determines the declension, and its gender the particular form of declension; in the third case it seems to be a law that this kind of compound cannot be formed unless the last word ends in अ *a*, or in a vowel changeable to अ *a*, or in a consonant to which अ *a* may be subjoined; and the gender is invariably neuter, whatever may be the gender of the final word.

Inflected in the Plural.

134. When *more than two* animate or inanimate objects are enumerated, the last is inflected in the plural, the declension following the gender of the last member of the compound; as, *Indrānila-Yamārkás*,[1] 'Indra, Anila, Yama and Arka' (for *Indras, Anilas, Yamas, Árkaś-ća*). A plural signification may often be inherent in some or all of the words constituting the compound; thus, *Bráhmaṇa-Kshatriya-Vaiśya-Śúdrás*, 'Bráhmaṇs, Kshatriyas, Vaiśyas and Súdras.'

So also when *only two* animate or inanimate objects are enumerated, in which a *plural* signification is inherent, the last is inflected in the plural; as, *deva-manushyás*, 'gods and men.'

[1] When a long mark is used over a vowel instead of the accent, it is intended to indicate the junction of two words by the blending of a final and initial vowel.

Inflected in the Dual.

135. When *only two* animate or inanimate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual, the declension following the gender of the last member; as, *Ráma-Lakshmaṇau*, 'Ráma and Lakshmaṇa' (for *Rámas, Lakshmaṇaś-ća*): *árambhāvasáne*, 'beginning and end' (for *árambhas, avasánaṅća*); *anurágāparágau*, 'affection and enmity' (for *anurágas, aparágaś-ća*).

Inflected in the Singular Neuter.

136. When two or more *inanimate* objects are enumerated, whether singular or plural in their signification, the last may either be inflected as above (134, 135), or in the singular number, neut. gender; as, *pushpa-múla-phalam*, 'flowers, roots, and fruits' (for *pushpáṇi, múláni, phaláni-ća*); *aho-rátram*, 'a day and night' (for *ahas, rátriś-ća*).

DESCRIPTIVE (OR DETERMINATIVE) COMPOUNDS (KARMA-DHÁRAYA).

137. In describing, qualifying, or defining a substantive by means of an adjective or participle, it is common in Sanskṛit to compound the two words together, placing the adjective or participle as the first member of the compound in its crude base; as, *sádhu-janas*, 'a good man' (for *sádhur janas*); *ćira-mitram*, 'an old friend' (for *ćiram mitram*). The feminine bases of adjectives do not generally appear in compounds; thus, *priya-bháryá*, 'a dear wife' (for *priyá bháryá*).

NUMERAL (OR COLLECTIVE) COMPOUNDS (DVIGU).

138. A numeral is often compounded with a substantive to form a collective noun of the neuter gender, but the last member of the compound is generally in the neuter singular; thus, *ćatur-yugam*, 'the four ages;' *ćatur-dišam*, 'the four quarters;' *tri-dinam*, 'three days.'

ADVERBIAL (OR INDECLINABLE) COMPOUNDS (AVYAYI BHAVA).

139. In this class of compounds the first member must be either a preposition (such as *anu*, *prati*, etc.) or an adverbial prefix (such as *yathá*, 'as;' *a* or *an*, 'not;' *saha*, 'with'). The last member is a substantive which always take the form of an accusative case neuter, whatever may be the termination of its crude base; thus, *yathá-śraddham*, 'according to faith' (from *yathá* and *śraddhá*).

Many of these compounds are formed with the adverbial preposition *saha*, generally contracted into *sa*; thus, *sa-kopam*, 'with anger' (from *sa* and *kopa*); *sādaram*, 'with respect' (from *sa* and *ádara*).

RELATIVE COMPOUNDS (BAHU-VRIHI).

140. The greater number of compounds in the preceding four divisions are terminated by substantives, the sense of each being in that case absolute and complete in itself. All such compounds may be used *relatively*, that is, as epithets of other words, the final substantive becoming susceptible of three genders, like an adjective.

Relative form of Tat-purusha or *Dependent Compounds.*

141. Many Dependent compounds (especially those that are instrumentally dependent) are already *in their own nature* relative, and cannot be used except in connexion with some other word in the sentence. But, on the other hand, many others, and especially those which are genitively dependent, constituting by far the largest number of this class of compounds, are in their nature absolute, and yield a sense complete in itself. These may be made relative by declining the final substantive after the manner of an adjective; thus, *ćandrākṛitis, -tis, -ti,* 'moon-shaped,' from the absolute compound *ćandrākṛitis,* 'the shape of the moon.'

Many of them, however, are not found, except as relatives, and if used absolutely would yield a different sense; thus, *Karṇa-mukha* means, 'the face of Karṇa,' but when used relatively to *rájánas,* 'the kings headed by Karṇa.'

Relative form of Dvandva or *Copulative Compounds.*

142. Copulative (or Aggregative) compounds are sometimes used relatively; especially in the case of adjectives or participles; as, *kṛishṇa-śuklas, -klá, -klam,* 'black and white;' *snátānuliptas, -ptá, -ptam,* 'bathed and anointed.'

Relative form of Karma-dháraya or *Descriptive Compounds.*

143. A greater number of compound words may

be referred to this head than to any other. Every style of writing abounds with them; thus, *alpa-śaktis, -ktis, -kti,* 'whose strength is small;' *jitendri-yas, -yá, -yam,* 'whose passions are subdued.'

Relative form of Numeral or *Dvigu Compounds.*

144. Numeral or Dvigu compounds may be used relatively; as, *dvi-parṇas, -rṇí, -rṇam,* 'two-leaved;' *tri-loćanas, -ní, -nam,* 'tri-ocular.'

Relative form of Compounds with Adverbial Prefixes.

145. The adverbial compounds most frequently employed relatively as adjectives are those formed with the adverbial preposition *saha,* 'with,' contracted into *sa*; thus, *sa-krodhas, -dhá, -dham,* 'angry' (*lit.* 'with-anger,' 'having anger'); *sa-phalas, -lá, -lam,* 'fruitful.'

COMPLEX COMPOUND NOUNS.

146. Instances of absolute complex compounds, whose sense is complete and unconnected, are not rare; as, *kálāntarāvṛitti-śubhāśubhāni,* 'good and evil (occurring) in the revolutions of the interval of time,' the whole being a dependent, involving a dependent and a copulative; *senápati-halādhyakshau,* 'the general of the army and the overseer of the forces,' the whole being a copulative, involving two dependents; but the greater number of complex compounds are used as adjectives, or relatively, as epithets of some other word in the sentence; thus,

galita-nakha-nayanas, -ní, -nam, 'whose claws and eyes (were) decayed,' the whole being the relative form of descriptive, involving a copulative; *kshut-kshâma-kaṇṭhas,* 'having a throat emaciated with hunger,' the whole being the relative form of descriptive, involving a dependent.

COMBINATION OF PREPOSITIONS WITH ROOTS.

147. The following list exhibits the prepositions chiefly used in combination with roots:

a. अति *ati,* 'across,' 'beyond,' 'over.'

b. अधि *adhi,* 'above,' 'upon,' 'over.'

c. अनु *anu,* 'after,' 'along.'

d. अन्तर् *antar,* 'between,' 'within' (Latin *inter*).

e. अप *apa,* 'off,' 'away,' 'from' (ἀπό).

f. अपि *api,* 'on,' 'over,' 'up' (ἐπί), used with आ and नह्.

g. अभि *abhi,* 'to,' 'towards,' 'into' (ἐπί, *ob*).

h. अव *ava,* 'down,' 'off.'

i. आ *á,* 'to,' 'towards,' 'up' (Latin *ad*).

j. उत् *ut,* 'up,' 'upwards' (opposed to नि).

k. उप *upa,* 'to,' 'towards,' 'near,' 'down,' 'under' (ὑπό), joined like आ and अभि to roots of motion.

l. नि *ni,* 'in,' 'on,' 'down,' 'downwards,' 'under' (opposed to उत्).

m. निस् *nis* or निर् *nir,* 'out.'

n. परा *parâ,* 'back,' 'backwards' (παρά), combined with जि and भू in the sense of 'defeat.'

o. परि *pari,* 'around,' 'about' (περί, *per*).

p. प्र *pra*, 'before,' 'forward' (*πρό*, *pro*, *præ*).

q. प्रति *prati*, 'against,' 'to,' 'towards' (*πρός*), 'back again.'

r. वि *vi*, 'apart,' implying 'separation,' 'distinction,' 'distribution,' 'dispersion' (Latin *dis*, *se*).

s. सम् *sam*, 'with,' 'together with' (*σύν*, *con*).

A FEW COMMON INDECLINABLE WORDS.

148. Again, पुनर्. Also, च, अपि. Although, यद्यपि. Always, सर्वदा, सदा. And, च. Anywhere, कुत्रचित्. As, यथा. As far, as much, यावत्. Assuredly, नूनं. At one time, एकदा. Because, हि. But, किन्तु, तु, परन्तु. Daily, प्रत्यहं. Elsewhere, अन्यत्र. Enough, अलं, यथेष्टं. Even so, एवमेव. Ever, कदाचित्. Everywhere, सर्वत्र. Far, दूरं. For, because, हि. Hence, अतस्. Here, इह, अत्र. How? कथम्, कीदृक्. If, यदि, चेत्. If not, नो चेत्. Ill, मन्दं. Indeed, एव, खलु. In one place, together, एकत्र. In one way, एकधा. In two ways, द्विधा. Like, as, so, इव; वत् *affixed*. More, अधिकतरं, भूयस्. Moreover, किञ्च. Most, भूयिष्ठं, अधिकतमं. Mostly, प्रायस्. Nay, न. Near to, समीपे. Never, न जातु. Nevertheless, तथापि. Not, न; मा (*prohibitive*). Now, अधुना, इदानीं, सम्प्रति. Often, असकृत्, पुनः पुनर्. Once, सकृत्, एकवारं. Once upon a time, एकदा. Or, वा. Otherwise, अन्यथा. Perhaps, अपिनाम, किंस्वित्, कदाचित्. Quite, सर्वथा, अत्यन्तं. Rather, वरं. Seldom, कदाचित्. Since, be-

cause that, यस्मात्, येन. Since, from the time that, यद्वधि. So far, so much, तावत्, So, thus, तथा, इति, एवं, ईदृक्. Somehow, कथमपि. Sometimes, कदाचित्. Soon, शीघ्रं. Still, तथापि. Then, at that time, तदा; (*inceptive*) अथ. Then, in that case, तर्हि. Thence, after that, ततस्. There, तत्र. Therefore, तस्मात्, तत्. Thus, एवम्. Thus, for example, तथाहि. To-day, अद्य. Too, अतिशयं. Twice, द्विवारं. Unexpectedly, अकस्मात्. Up, ऊर्द्ध्वं, ऊर्द्धं. Very, अति or सु *prefixed*, अतीव, बड़. What? किम्. When? कदा. Whence? कुतः. Where? कुत्र. Wherever, कुत्रचित्. Whether, किम्. Whilst, यावत्. Why? किमर्थम्, किम्. Yea, एवमेव. Yet, तथापि.

PART II.

PROGRESSIVE EXERCISES.

Exercise 1. (Grammar, 80. I.)[1]

Form masculine nouns ending in *a*, after Vṛiddhi of medial *a* and Guṇa of a vowel capable of these changes (Gr. 28, *b*), from the following roots. (Note—A final palatal must be changed to its corresponding guttural.)—Angry (to be), कुप्, क्रुध्. Be, become, भू (also with Vṛiddhi). Bear, मृष्. Break, भञ्ज्. Buy, क्री. Burn, तप्, दह्. Collect, चि. Conquer, जि. Desire, काम्. Dissolve, ली. Foolish (to be), मुह्. Join, युज्. Lead, नी. Make, कृ (also with Vṛiddhi). Perish, नश्. Praise, शु. Steal, चुर्. Take, ग्रह्. Throw, क्षिप्.

Exercise 2. (Gr. 80. XXII.)

Form feminine nouns ending in *á* (without change of the radical vowel or of the final consonant) from the following roots:—Afflicted (to be), व्यथ्. Blame, निन्द्. Conceal, गुह्. Extend, प्रथ्. Honour, पूज्. Pain, पीड्, रुज्. Play, क्रीड्. Thirst, तृष्.

Exercise 3. (Gr. 80. XXII.)

Form feminine substantives ending in *á*, and adjectives in *u*, from the desiderative bases of the following

[1] The references are to the rules in the larger Grammar.

roots:—Burn, दह्. Conquer, जि. Cut, छत्. Deceive, वञ्च्. Do, कृ. Eat, घस्. Give, दा. Go, गम्. Kill, हन्. Know, ज्ञा. Know (cause to), ज्ञा *in caus.* Live, जीव्. Play, दिव्. Say, वच्. Shake, धु or धू. Shine, द्युत्. Take, ग्रह्. Worship, sacrifice, यज्.

Exercise 4. (Gr. 80. XXIII. IX.)

Form feminine abstract substantives in *tá*, or neuter in *tva*, from the following. (Note—A final *n* must be rejected.)—About to be, भवितव्य. Attentive, अवहित. Bitter, तिक्त. Censurable, वचनीय. Deep, गम्भीर. Deformed, विरूप. Distant, दूर. Docile, वश्य. God, देव. Happy, धन्य. King, राजन्. Lion, सिंह. Much, बहु. Rich, धनिन्, धनवत्. Strong, बलवत्. Young, युवन्.

Exercise 5. (Gr. 80. V.)

Form neuter nouns in *ana*, after Guṇa of the radical vowel (if capable of guṇation, Gr. 28, *b*), from the following roots:—Break, भञ्ज्. Burn, तप्. Choose, cover, वृ. Destroy, नश् *in caus.* Do, कृ. Eat, अद्. Give, दा. Go, या. Know, ज्ञा. Lead, नी. Mutter, जप्. Satisfied (to be), तृप्. Smell, घ्रा. Spread, सृ. Stand, स्था. Take, ग्रह्. Tell, ख्या *in caus.* Thirst, तृष्. Throw, क्षिप्.

Exercise 6. (Gr. 80. VII.)

Form neuter nouns in *tra* or *itra*, generally denoting some instrument or organ, after Guṇa of the

radical vowel (if capable of guṇation, Gr. 28, *b*), from the following roots:—Bear, वह्. Cut, दा for दो. Dig, खन्. Drink, पा. Fall, पत्. Go, गा. Goad, तुद्. Hear, श्रु. Hurt, घृस्. Join, युज्. Lead, नी. Lop, लू. Praise, स्तु. Sound, वद् *in caus.* Teach, शास्. Throw, अस्.

Exercise 7. (Gr. 80. X.)

Form neuter abstract substantives in *ya*, after Vṛiddhi of the first syllable, from the following:—Deep, गभीर. Dirty, मलिन. Fat, स्थूल. Hard, कठिन. Harsh, परुष. Infinite, अनन्त. Lazy, अलस. Proper, उचित. Sharp, तीक्ष्ण. Slow, मन्द्. Sweet, मधुर. Unequal, विषम.

Exercise 8. (Gr. 80. XII.)

Form adjectives in *a*, after Vṛiddhi of the first syllable, from the following:—Brilliance, तेजस्. Crest, चूडा. Deity, देवता. Flax, उमा. Friend, मित्र. Hot season, ग्रीष्म. Island, द्वीप. Kuvera (a god), कुबेर. Man, पुरुष, मानुष. Neck, ग्रीवा. Root, मूल. Saffron, कुङ्कुम. Sand, सिकता. Sheep, उरभ्र. Silk, दुकूल. Stick, दण्ड. Stone, उपला. Time (division of), मुहूर्त. Water, उदक. Year, संवत्सर. Youth, कुमार.

Exercise 9. (Gr. 80. XIII. XIV.)

Form adjectives in *ika* and *eya*, after Vṛiddhi of the first syllable, from the following:—Army, सेना. Deposit, उपनिधि. Drum, मृदङ्ग. Family, कुल. Fraud,

दण्डाजिन. God, देव. Goodness (quality of), सत्त्व. Hearth, वितान. Illusion, माया. Peacock, मयूर. Sense (object of), विषय. Three classes, त्रिवर्ग. Two nights, द्विरात्र. Two years, द्विवर्ष. Upanishad, उपनिषद्.

Exercise 10. (Gr. 81. V.)

Form feminine abstract substantives in *ti* from the following roots:—Afflict, क्लिश्. Celebrate, कृत्. Embrace, आसञ्ज्. Give, दा. Go, गम्, क्रम्. Hurt, घृण्. Join, युज्. Know, ज्ञा. Measure, मा. Obtain, आप्. Please, तुष्. Purify, पू. Relate, ख्या. Satisfy, तृप्. Scatter, कॄ. Serve, भज्. Tame, दम्. Weary (to be), क्लम्.

Exercise 11. (Gr. 580-582. 80. II. IV. V. 83. 85. V.)

Form of nouns of agency of the 1st, 2nd, and 3rd classes, from the following:—Buy, क्री. Do, कृ. Grow. रुह्. Kill, हन्. Lead, नी. Rub, मृष्. Sleep, शी. Take, ग्रह्.

Exercise 12. (Gr. 84. 87.)

Turn the following roots into nouns of agency:—Conquer, जि. Cover, छद्. Create, सृज्. Do, कृ. Drink, पा. Eat, अद्. Go, व्रज्. Play, दिव्. Praise, स्तु. See, दृश्. Seize, ह्र. Share, भज्. Touch, स्पृश्.

Exercise 13. (Gr. 84. I. II. 85. VI.)

Form adjectives of possession in *vat*, *mat*, and *in*, from the following:—Crest, शिखा. Coagulated milk,

दधि. Elephant, गज. Fame, कीर्त्ति. Female friend, सखी. Goose, हंसी. Kinsman, बन्धु. Leather, चर्मन्. Lute, वीणा. Rope, रज्जु. Slave, दास. Son, पुत्र. Stone, अश्मन्, पाषाण. Tiger, व्याघ्र. Tree, वृक्ष.

Exercise 14. (Gr. 85. II.)

Form neuter and a few masculine nouns in *man*, after Guṇa of a radical vowel (if capable of guṇation, Gr. 28, *b*), from the following roots:—Born (to be), जन्. Cover, छद्, वृ. Cut, लू, दो or दा. Eat, अद् (*m.*). Go, चर्. Grow, रुह् (ह् *rejected*). Hold, धा. Injure, भृ. Support, भृ. Weave, वे (*m.*).

Exercise 15. (Gr. 86. 1.)

Form neuter nouns in *as*, after Guṇa of a vowel capable of it (Gr. 28, *b*), from the following roots:—Clothe, वस् (*Vṛiddhi*). Drink, पी. Go, सृ. Hear, श्रु. Shine, तिज्. Speak, वच्. Think, चित्.

Exercise 16. (Gr. 103; Manual, p. 11.)

Nouns to be declined like शिव *m.* 'the God Śiva.'

[Observe—It will be evident that occasional nouns in the following lists can rarely, if ever, be declined in the plural.]

Abandonment, त्याग, उत्सर्ग. Abode, निवास. Absence, विरह. Actor, नट. Affection, अनुराग. Aid, उपकार. Alleviation, उपशम. Amusement, विनोद. Arbour, मण्डप, कुञ्ज, निकुञ्ज. Astrologer, गणक. Atheist, नास्तिक. Barber, नापित. Barley, यव. Beatitude,

मोक्ष. Bedstead, पर्यङ्क. Bird, खग. Blacksmith, लोहकार. Boar, वराह, शूकर. Boatman, नाविक. Breeze, समीरण. Bull, वृषभ. Camel, उष्ट्र. Cart, शकट. Carter, शकटवाह. Cat, मार्जार, विडाल. Cavern, कन्दर. Cell, मठ. Change, विकार. Cheek, कपोल. Chick, शावक. Cocoa-nut, नारिकेल. Collection, सङ्ग, सङ्घात. Combustion, दाह. Command, आदेश. Companion, सहाय, सङ्ग. Companionship, सहचार. Compendium, सङ्क्षेप. Confidence, विश्वास, प्रत्यय. Contrivance, उपाय. Cook, सूपकार, पचक. Cookery, पाक. Courser, तुरग, तुरङ्ग. Courtesy, विनय. Crane, वक. Crow, काक. Deliverance, मोक्ष. Deliverer, रक्षक. Destruction, नाश. Devotee, भक्त. Discourse, आलाप. Disease, रोग. Disputation, विवाद. Dissolution, विलय. Distinction, प्रभेद. Doubt, संशय, सन्देह. Drop, लेश, लव. Drum, मृदङ्ग, पटह, मर्दल. Dunce, मूर्ख. Dwarf, वामन. Earring, अवतंस. Effort, यत्न. Emissary, चार. Example, दृष्टान्त. Expenditure, व्यय. Favour, प्रसाद. Festival, उत्सव. Fetter, निगड. Fever, ज्वर. Fisherman, धीवर. Flavour, रस. Foot, पाद. Frog, भेक, मण्डूक. Frost, तुषार, नीहार. Froth, फेन. Gain, लाभ. Garden, आराम. Gardener, मालिक. Glimpse, view, आलोक. Glutton, अग्नर. Granary, कुशूल. Grandson, पौत्र. Grasshopper, शरभ, शलभ. Heat, घर्म, ताप, उष्म. Heaven, स्वर्ग. Herdsman, गोपालक. Hermit, वानप्रस्थ. Hermitage, आश्रम. Hero, शूर. वीर. Hole, गर्त. Hollow

(of a tree), कोटर. Incense, धूप. Infatuation, मोह. Inferiority, अपकर्ष. Influence, वश. Inquiry, प्रश्न. Insect, कीट. Instructor, शिक्षक, अध्यापक, उपाध्याय, आचार्य. Iron, लोह. Jar, कुम्भ, घट. Joy, हर्ष. Marriage, विवाह. Messenger, दूत. Method, क्रम. Minister, अमात्य, सचिव. Mirror, दर्पण, आदर्श. Mistake, भ्रम. Moth, शलभ. Mouse, मूषिक. Mustard, सर्षप. Mute, मूक. Necklace, हार. Nest, नीड. Noose, पाश. Offering, उपहार. Orphan, अनाथ. Outlay, व्यय. Owl, उलूक. Palanquin-bearer, यानवाह. Parrot, शुक, कीर. Pause, विराम. Peasant, जानपद, चेचिक. Peculiarity, विशेष. Person, जन. Physician, चिकित्सक, वैद्य. Pigeon, कपोत. Pledge, निक्षेप. Ploughman, क्षषक. Porter, वाहक. Post (sacrificial), यूप. Predicate (in logic), पदार्थ. Price, अर्घ. Prowess, विक्रम. Quality, गुण. Reading, lecture, पाठ. Reasoning, तर्क. Reed, वेतस. Reservoir, जलाशय, तडाग. Respect, आदर. Retaliation, प्रतीकार. Retinue, परिवार. Revolution, परीवर्त. Rheumatism, वातरोग. Ruin, विनाश. Scull, कपाल, कर्पर. Separation, वियोग. Share, अंश, भाग, उद्धार. Sickness, रोग. Slaughter, वध. Slave, दास. Staff, दण्ड. Story, वृत्तान्त. Street, मार्ग, पथ. String, गुण. Superiority, उत्कर्ष. Swine, शूकर. Tail, पुच्छ. Taste, रस. Tear, वाष्प. Territory, dominions, विषय. Terror, त्रास. Thorn, कण्टक. Thunderbolt, वज्र. Transgression, अपराध. Triumph, जय, विजय. Troop, गण, समूह.

Union, संसर्ग. Victory, जय. Virtue, merit, धर्म. Votary, भक्त. Washerman, रजक. Water-jar, घट, कुम्भ. Wealth, अर्थ. Weariness, क्लम. Well, कूप. Wolf, वृक. Writer, लेखक. Youth, young man, कुमार, तरुण.

Exercise 17. (Gr. 108; Manual, p. 12.)

Nouns to be declined like शिवा *f.* 'the wife of Śiva.'—Account, computation, गणना. Ache, वेदना, व्यथा. Action, act, क्रिया. Agreement, प्रतिज्ञा. Alms food given in alms, भिक्षा. Beauty, शोभा. Blame, निन्दा. Boat, नौका. Bow-string, ज्या. Carthouse, शकटशाला. Cavern, cave, गुहा. Coachhouse, रथशाला. Column, स्थूणा. Command, आज्ञा. Course, चर्या. Crest, शिखा, चूडा. Deceit, वञ्चना. Discourse, कथा. Doubt, misgiving, शङ्का. Edge, धारा. Examination, परीक्षा. Exertion, चेष्टा. Flag, पताका. Fly, मक्षिका. Garland, माला. Gravel, शर्करा. Hall, शाला. Headache, शिरोवेदना. Height, उन्नता. Honour, अर्हणा, पूजा, अर्चना. Hospital, आरोग्यशाला. Host, सेना. Illusion, माया. Injury, हिंसा. Instruction, शिक्षा. Lamentation, परिदेवना. Learning, knowledge, विद्या. Lecture-room, पाठशाला. Light, प्रभा. Lute, वीणा. Maiden, कन्या, बाला. Mare, वडवा. Modesty, लज्जा. Moonlight, चन्द्रिका. Narration, narrative, कथा. Neck, ग्रीवा. Necklace, माला. Neighing, ह्रेषा. News, वार्त्ता. Post, स्थूणा. Prayer,

प्रार्थना. Preservation, रक्षा. Progeny, प्रजा. Provincialism, देशभाषा. Room, शाला. Scorn, असूया. Self-will, स्वेच्छा, स्वतन्त्रता. Shame, लज्जा, व्रीडा. Shop, पण्यवीथिका. Sloth, तन्द्रा. Song, chaunt, गाथा. Sport, क्रीडा. State, अवस्था, दशा. Streak, लेखा, रेखा. Suspicion, शङ्का. Sweetness, स्वादुता. Swing, दोला. Test, परीक्षा. Twilight, सन्ध्या. Verb, क्रिया. Vine, द्राक्षा, मृद्वीका. Whip, कशा. Wreath, माला.

Exercise 18. (Gr. 104; Manual, p. 11.)

Nouns to be declined like शिव *n.* 'prosperous.'— Adjective, विशेषण. Advantage, फल. Adventure, चरित्र. Ambassage, दौत्य. Armoury, अस्त्रागार. Ascent, आरोहण. Assistance, साहाय्य. Bait, पिशित. Bane, विष. Bit, खण्ड, भिन्न. Bolt, अर्गल. Brain, मस्तिष्क. Butt, मुद्गर. Call, आह्वान. Circle, disk, मण्डल. Cloth, clothing, वस्त्र, वासस. Combat, युद्ध. Comparison, similitude, औपम्य. Constellation, नक्षत्र. Contradiction, discrepancy, वैलक्षण्य. Convalescence, आरोग्य. Cooking-utensil, पाकपात्र. Copper, ताम्र. Corn, धान्य. Courage, धैर्य, वीर्य. Crossing, तरण. Dancing, नृत्य. Despair, नैराश्य. Destiny, दैव. Dialogue, कथोपकथन. Diet, regimen, पथ्य. Dining-room, भोजनगृह, भोजनस्थान. Dinner, भोजन. Dish, भाजन, भाण्ड. Drinking-vessel, पानपात्र. Dung, पुरीष. Eatable, भक्ष्यद्रव्य. Eclipse, ग्रहण. Excavation, खात. Falsehood, अनृत, मिथ्यावाक्य. Fear, भय.

Filth, मल, मालिन्य. Firewood, इन्धन. Firmness, धैर्य. Fish-hook, वडिश. Flock, यूथ. Food, अन्न. Foot, चरण. Footstep, पद्. Forest, अरण्य. Fraud कपट. Friendship, मित्रत्व, मैत्र्य, सौहार्द. Frost, हिम. Fun, कौतुक, कुतूहल. Garment, वस्त्र. Gender, लिङ्ग. Gloom, तिमिर. Glove, अङ्गुलित्र. Goad, तोत्र. Greatness of learning, बहुविद्यावत्त्व. Greatness of soul, माहात्म्य. Grove, कानन. Health, कुशल, अनामय. Herd, यूथ, Hint, इङ्गित. Hole, छिद्र, विवर, बिल, रन्ध्र. Home, गृह. Immobility, स्थैर्य. Incentive, प्रयोजन. Inconvenience, कष्ट. Inference, अनुमान. Kitchen, महानस. Letter (of the alphabet), अक्षर, वर्ण. Limb, गात्र, अङ्ग. Lordship, ऐश्वर्य, प्रभुत्व. Manliness, पौरुष. Meal, भोजन. Medicine, औषध. Member, गात्र, अङ्ग. Middle, मध्य. Mind, चित्त. Motive, प्रयोजन. Necklace, कण्ठसूत्र. Need, प्रयोजन, अवश्यकत्व. Omen, निमित्त. Organ of sense, इन्द्रिय. Ornament, आभरण, भूषण. Plank, काष्ठफलक. Plate, भाजन. Plough, हल, लाङ्गल. Prevention, वारण. Prose, गद्य. Reading, पठन, अध्ययन. Rejoinder, प्रत्युत्तर. Revoir, पुनर्दर्शन. Robbery, चौर्य. Salt, लवण. Salvation, परित्राण. Sauce, व्यञ्जन. Saying, वचन. Scholarship, पाण्डित्य. Search, मार्गण. Separation, पृथक्त्व. Skill, कौशल्य. Slavery, दास्य, दासत्व. Song, गान. Sorrow, दुःख. Speech, वचन. Sphere, मण्डल. Steadfastness, धैर्य. Stool, पीठ. Summit, अग्र. Summons, आह्वान. Surface, तल. Swimming, सन्तरण.

Syllable, अक्षर. Tale, आख्यान. Thread, सूत्र. Throne, सिंहासन. Tomb, श्मशान. Tool, यन्त्र. Top, summit, अग्र. Treasury, कोशागार. Umbrella, छत्र. Uncleanness, अशौच. Verse, पद्य. Vessel, भाजन, पात्र. Wages, वेतन. Washing, प्रक्षालन. Watch (instrument for indicating the hour), वेलाप्रबोधकयन्त्र. Weakness, दौर्बल्य. Wine, मद्य, मदिर. Writing, लेखन. Youth, youthfulness, यौवन.

Exercise 19. (Gr. 106; Manual, p. 12.)

Nouns to be declined like नदी *f.* 'a river.'— Actress, नटी Bottle, कूपी, काचकूपी. Braid, वेणी. Captive, बन्दी. Chaste woman (*suttee*), सती. City, नगरी, पुरी. Daughter, पुत्री. Earth, ground, पृथिवी, मही, मेदिनी, उर्वी, धरणी. Female friend, confidante, सखी. Florist, मालिनी. Forest, अटवी, अरण्यानी. Friendship, मैत्री. Glen, दरी. Goose, हंसी. Hag, पिशाची. Hare (female), शशकी. Ink, मसी. Lady, देवी. Lotus-fibre, मृणाली. Lotus-pool, पद्मिनी. Messenger (female), दूती. Mother, जननी, जनित्री. Night, रजनी. Nurse, धात्री. Pen, लेखनी. Pool, वापी. Queen, राज्ञी, देवी. Roe, हरिणी. Sister, भगिनी. Slave (female), दासी. Tigress, व्याघ्री. Water-lily (the plant), नलिनी, पद्मिनी. Wave, वीची. Wife, पत्नी. Woman, नारी, मानुषी. Young woman, युवती, तरुणी.

Exercise 20. (Gr. 110; Manual, p. 12.)

Nouns to be declined like अग्नि *m.* 'fire.'—Ape, कपि. Bard, कवि. Beginning, आदि. Charioteer, सारथि. Elbow, अरत्नि. Enemy, अरि. Fire, वह्नि. Footsoldier, पदाति. General, सेनापति. Guest, अतिथि. Hand, पाणि. King, नृपति, भूपति. Kinsman, ज्ञाति. Limit, अवधि. Lord, अधिपति. Lunar day, तिथि. Monk, मुनि. Mountain, गिरि, अद्रि. Noise, ध्वनि. Oblation, offering, बलि. Ocean, जलधि. Quiver, इषुधि, शरधि. Ray (also rein), रश्मि. Rule, विधि. Ruler, अधिपति. Sage, मुनि. Saint, ऋषि. Sea, उदधि, पयोधि, वारिधि. Sheep, अवि. Sickness, व्याधि. Sun, रवि. Sword, असि. Tail, वालधि. Term, अवधि. Treasure, निधि. Worm, कृमि.

Exercise 21. (Gr. 112; Manual, p. 13).

Nouns to be declined like मति *f.* 'the mind.'—Allowance, maintenance, वृत्ति. Attainment, प्राप्ति. Beauty, कान्ति. Chastisement, शास्ति. Conflict, समिति. Consent, अनुमति. Constancy, धृति. Correction, शुद्धि. Custom, रीति. Deformity, विकृति. Devotion, भक्ति. Earth, ground, भूमि. Emancipation, final beatitude, मुक्ति. Enjoyment, रति. Error, भ्रान्ति. Exhaustion, ग्लानि. Fall, च्युति. Fame, कीर्त्ति, ख्याति. Fashion, रीति. Fatigue, श्रान्ति. Fist, मुष्टि. Fitness, युक्ति. Form, मूर्ति, आकृति. Futurity, आयति. Happiness, निर्वृति. Intellect, बुद्धि.

Law, स्मृति. Line, पङ्क्ति. Loss, हानि. Lustre, light, द्युति. Maintenance, भृति. Morality, नीति. Motion, गति. Nature, प्रकृति. Night, रात्रि. Oar, चेपणि. Occupation, वृत्ति. Opinion, मति. Order, व्यूढि. Pain, आर्ति, अर्ति. Person, व्यक्ति. Pleasure, प्रीति. Point (of a sword, etc.), कोटि. Policy, नीति. Power, शक्ति. Prosperity, समृद्धि, सम्पत्ति. Quietism, शान्ति. Race, caste, जाति. Rain, वृष्टि. Relish, रुचि. Repetition, पुनरुक्ति. Repose, विश्रान्ति. Satisfaction, तुष्टि, सन्तुष्टि. Soil, भूमि. Style, title, ख्याति. Superhuman power, विभूति. Temptation, आकृष्टि. Timidity, भीति. Usage, रीति. Vision, दृष्टि. Wages, भृति. Wickedness, निकृति. Withdrawal, cessation, उपरति.

Exercise 22. (Gr. 114; Manual, p. 13.)

Nouns to be declined like वारि *n.* 'water.'—Agent, कर्तृ *n.* Coagulated milk, दधि (Gr. 122). Giver, दातृ *n.* Pure, शुचि *n.* Thigh, सक्थि (Gr. 122).

Exercise 23. (Gr. 111; Manual, p. 13.)

Nouns to be declined like भानु *m.* 'the sun.'—Anger, मन्यु. Animal, जन्तु. Arm, बाहु, Atom, अणु. Bamboo, वेणु. Beast, पशु. Beggar, भिक्षु. Breath, असु. Bridge, सेतु. Cat, ओतु. Cause, हेतु. Desert, मरु. Drop, विन्दु. Dust, पांशु. Enemy, शत्रु, रिपु, दस्यु. Flour, शक्तु. Infant, शिशु. Jackal, गोमायु.

Jaw, हनु. Kinsman, बन्धु. Lord, प्रभु. Metal, mineral, धातु. Mole, freckle, पिप्लु. Preceptor, गुरु. Sacrifice, क्रतु. Season, ऋतु. Shell, कम्बु. Sin, मन्यु. Site of a house, वास्तु. Śiva, शम्भु. Sluggard, निद्रालु. Spirituous liquor, शीधु. Stake, शङ्कु. Sugar-cane, इक्षु. Thread, तन्तु. Traveller, यातु, गन्तु. Tree, तरु. Tremor, वेपथु. Vomiting, वमथु. Wind, वायु.

Exercise 24. (Gr. 113; Manual, p. 14.)

Nouns to be declined like धेनु *f.* 'a milch cow.'—Bill, beak, चञ्चु. Good, साधु *f.* Pale, पाण्डु *f.* Rope, रज्जु. Thin, तनु *f.* Thirsty, पिपासु *f.* Woman whose children die, भिन्दु.

Exercise 25. (Gr. 115; Manual, p. 14.)

Nouns to be declined like मधु *n.* 'honey.'—Beard, श्मश्रु. Collar-bone, जत्रु. Flattering speech, चटु. Knee, जानु. Lac, जतु. Palate, तालु. Tear, अश्रु. Thing (plot of a drama), वस्तु. Wealth, riches, वसु. Whey, मस्तु. Wood, दारु.

Exercise 26. (Gr. 126.)

Nouns to be declined like श्री *f.* 'prosperity.'—Fear, भी *f.* Shame, ह्री *f.* Understanding, धी *f.* Woman, स्त्री (but N. sing. स्त्री, Ac. स्त्रीं or स्त्रियं).

Exercise 27. (Gr. 127; Manual, p. 15.)

Nouns to be declined like दातृ *m.* 'a giver.'—

Buyer, क्रेतृ. Carpenter, त्वष्टृ. Carrier, वोढृ. Charioteer, यन्तृ. Conqueror, जेतृ. Creator, स्रष्टृ, धातृ. Eater, भोक्तृ, अत्तृ, खादितृ. Fighter, योद्धृ. Forsaker, त्यक्तृ. Gainer, लब्धृ. Grandson, नप्तृ (Gr. 128. *a*). Leader, नेतृ. Legislator, शासितृ. Liberator, मोक्तृ. Master, husband, भर्तृ. Monitor, अभिमन्तृ. Pardoner, क्षन्तृ. Protector, गोप्तृ, रक्षितृ. Questioner, प्रष्टृ. Sacrificer, यष्टृ, होतृ. Seller, विक्रेतृ. Sister, स्वसृ (Gr. 129. *a*). Slayer, हन्तृ. Speaker, वक्तृ, वदितृ.

Exercise 28. (Gr. 128; Manual, p. 15.)

Nouns to be declined like पितृ *m.* 'a father.'—Brother, भ्रातृ. Daughter, दुहितृ (Gr. 129). Man, नृ (Gr. 128. *b*). Mother, मातृ (Gr. 129). Son-in-law, जामातृ.

Exercise 29. (Gr. 95, 126; Manual, p. 16.)

Nouns to be declined like हरित् *m.* or *f.* 'green.'—Conqueror of heroes, वीरजित्. Doer of work, कर्मकृत्. Gatherer of flowers, पुष्पचित्. Lightning, विद्युत् *f.* तडित् *f.* Observant of duty, धर्मभृत्. Praiser of the gods, देवस्तुत्. River, सरित् *f.* Roe-deer (also a creeper), रोहित् *f.* Thought, चित् *f.* Wind, मरुत् *m.* Woman, योषित् *f.*

Exercise 30. (Gr. 138; Manual, p. 17.)

Nouns to be declined like धर्मविद् *m. f.* 'knowing one's duty.'—Assembly, संसद् *f.* Autumn, शरद् *f.*

Calamity, विपद् *f.* Flesh-eater, cannibal, क्रव्याद् *m.* or *f.* Friend, सुहृद् *m.* Hump, peak of a mountain, ककुद् *f.* Inhabitant of heaven, a celestial, नाकसद् *m.* or *f.* Joy, मुद् *f.* Misfortune, विपद् *f.* Perfection, सम्पद् *f.*

Exercise 31. (Gr. 137, 139; Manual, p. 16.)

Nouns to be declined like हरित् *n.* 'green' and कुमुद् *n.* 'a lotus.'—Entrail, पुरीतत् *n.* Heart, हृद् *n.* World, जगत् *n.*

Exercise 32. (Gr. 140; Manual, p. 17.)

Nouns to be declined like धनवत् *m. f. n.* 'rich.'—Abounding in food, अन्नवत्. Active, चेष्टावत्. Affectionate, स्नेहवत्. Armed, अस्त्रवत्, शस्त्रवत्. As much, as many, यावत्. Branchy, शाखावत्. Busy, कार्यवत्. Compassionate, दयावत्, कृपावत्. Excellent, meritorious, गुणवत्. Famous, यशस्वत्. Finite, अन्तवत्. Flowery, पुष्पवत्. Fond, स्नेहवत्. Fortunate, लक्ष्मीवत्. Fruitful, फलवत्. Happy, सुखवत्. Having children, पुत्रवत्. Learned, विद्यावत्. Miserable, दुःखवत्. Shapely, आकारवत्. Snowy, हिमवत्. So much, so many, तावत्. Wealthy, वित्तवत्. Wise, ज्ञानवत्. Wived, having a wife, भार्यावत्.

Exercise 33. (Gr. 140; Manual, p. 17.)

Nouns to be declined like धीमत् *m. f. n.* 'wise.'—Bird, गरुत्मत्. Famous, कीर्त्तिमत्. Fortunate, श्रीमत्.

Intelligent, बुद्धिमत्. Large-jawed (the monkey chief), हनुमत्. Long-lived, आयुष्मत्. Mindful, मतिमत्. Omnipotent, सर्वशक्तिमत्. Possessed of cattle, गोमत्. Prosperous, ऋद्धिमत्. Sun or moon (possessed of beams), अंशुमत्.

Exercise 34. (Gr. 34; Manual, p. 18.)

Nouns to be declined like आत्मन् *m.* 'soul.'—Fire, ग्रुष्मन्. Hot season, उष्मन्. Looker, दृश्मन्. Road, अध्वन्. Sacrificer, यज्वन्. Sin, पाप्मन्. Stone, अश्मन्.

Exercise 35. (Gr. 140; Manual, p. 19.)

Nouns to be declined like राजन् *m.* 'a king.'—Blackness, कालिमन्. Border, सीमन्. Carpenter, तक्षन्. Fat, पीवन्. Head, मूर्धन्. Heaviness, गरिमन्. Lightness, लघिमन्. Love, प्रेमन्. Spleen, प्लिहन् or प्लीहन्.

Exercise 36. (Gr. 152; Manual, p. 19.)

Nouns to be declined like कर्मन् *n.* 'act,' 'fact.'—Armour, वर्मन्. Birth, जन्मन्. Bow, धन्वन्. Corner of the mouth, क्लृप्तन्. Happiness, ग्रर्मन्. House, वेश्मन्. Joint (division), पर्वन्. Leather, चर्मन्. Pretext, छद्मन्. Wages, भर्मन्.

Exercise 37. (Gr. 159; Manual, p. 19.)

Nouns to be declined like नामन् *n.* 'a name.'—Conciliation, सामन्. Gold, हेमन्. Hair, रोमन्.

House, palace, धामन्. Love, प्रेमन्. Sky, व्योमन्. String, दामन्.

Exercise 38. (Gr. 159; Manual, p. 19.)

Nouns to be declined like धनिन् *m. f. n.* 'rich.'— Abandoner, त्यागिन्. Active, कारिन्. Angry, क्रोधिन्. Archer, धन्विन्. Bird, पक्षिन्, पतत्रिन्. Charioteer, रथिन्. Devotee, तपस्विन्, योगिन्. Elephant, हस्तिन्, करिन्, द्विप्. Eloquent, वाग्मिन्. Embodied spirit, soul, देहिन्. Foe, वैरिन्. Fragrant, सुगन्धिन्. Garrulous, बहुभाषिन्. Generous, दानशौण्डिन्. Goer, गामिन्, यायिन्. Hermit, anchoret, आश्रमिन्, सन्न्यासिन्. Illustrious, यशस्विन्. Inhabitant, निवासिन्. Kinsman, connexion, सम्बन्धिन्. Liar, मिथ्यावादिन्. Lion (maned), केशरिन्. Living creature, प्राणिन्. Master, husband, स्वामिन्. Minister, मन्त्रिन्. Miry, पङ्किन्. Moon, शशिन्. Owner, स्वामिन्. Peacock (crested), शिखिन्. Protector, defender, guardian, रक्षिन्. Sick, रोगिन्. Silent, मौनिन्. Sinner, पापिन्. Speaker, वादिन्. Splendid, तेजस्विन्. Staff-bearer, दण्डिन्. Stander, स्थायिन्. Student, विद्यार्थिन्, अन्तेवासिन्. Suppliant, अर्थिन्. Taker, ग्राहिन्. Talented, गुणिन्. Transgressor, अपराधिन्. Tusked, दंष्ट्रिन्. Villager, ग्रामिन्. Well, कुशलिन्. Witness, साक्षिन्.

Exercise 39. (Gr. 163; Manual, p. 20.)

Nouns to be declined like चन्द्रमस् *m.* 'the moon.'—

Ape, वनौकस्. Nymph, अप्सरस् *f* Sun, विभावस् *m.* Well-spoken (speaking well), सुवचस् *m.* or *f.*

Exercise 40. (Gr. 164; Manual, p. 20.)

Nouns to be declined like मनस् *n.* 'the mind.'—Age, वयस्. Assembly, सद्स्. Breast, bosom, वक्षस्, उरस्. Darkness, तमस्. Fame, यशस्. Glory, तेजस्, वर्चस्. Head, शिरस्. Lake, pool, pond, सरस्. Milk, water, पयस्. Mind, thought, चेतस्. Penance, तपस्. Sin, एनस्, अंहस्. Sky, नभस्. Speech, वचस्. Speed, तरस्. Stream, current, स्रोतस्. Veda, छन्दस्. Vesture, वासस्. Water, अम्भस्, पयस्.

Exercise 41. (Gr. 167; Manual, p. 21, Note.)

Comparatives to be declined like बलीयस् *m. f. n.* 'stronger.'—Better, more excellent, श्रेयस्. Elder, ज्यायस्. Heavier, गरीयस्. More distant, द्वीयस्. More intelligent, मतीयस्. More sinful, पापीयस्. Nearer, नेदीयस्. Younger, यवीयस्, कनीयस्.

[Participles of 2d preterite, like ननृत्वस्, सेदिवस्, ईयिवस्, must be declined like विविद्वस् and जग्मिवस्. See Gr. 168.]

Exercise 42. (Gr. 165; Manual, p. 21, Note.)

Nouns to be declined like हविस् *n.* 'ghee.'—Body, वपुस्. Clarified butter, सर्पिस्. Eye, चक्षुस्. Light, ज्योतिस्.

Exercise 43. (Gr. 176; Manual, p. 22.)

Nouns to be declined like वाच् *f.* 'voice,' and भुज् *m. f. n.* 'an eater' (and like nouns ending in any consonant except त् *t*, द् *d*, न् *n*, स् *s*).—Bark, skin, त्वच् *f.* Garland, स्रज् *f.* Happy, सुखभाज्. Hunger, क्षुध् *f.* Ladle, स्रुच् *f.* Merchant, वणिज्. Partaker, sharer, भाज्. Physician, भिषज्. Sovereign, सम्राज्.

Exercise 44. (Gr. 120, 121, 122, 142, 155, 162, 169, 178, *b.*)

Irregular nouns to be declined.—Bone, अस्थि *n.* Dog, श्वन् *m.* Eye, अक्षि *n.* Friend, सखि *m.* Great, महत् *m.* Husband, lord, पति *m.* Male, पुंस् *m.* Road, पथिन् *m.* Water, अप् *f.*

Exercise 45. (Gr. 191, 192; Manual, p. 23.)

Add the affixes denoting comparison to the following adjectives.—Able, समर्थ. Accurate, शुद्ध. Acute, तीव्र. Adjacent, समीप. Aged, वृद्ध. Ancient, पुराण. Astonished, विस्मित. Attentive, अवहित. Bad, अनद्, अपकृष्ट. Beautiful, सुन्दर. Beloved, प्रिय. Bitter, तिक्त. Black, कृष्ण. Blessed, धन्य. Blind, अन्ध. Blue, नील. Bold, वीर. Broad, पृथु. Bulky, स्थूल. Chief, मुख्य. Cold, शीतल. Deaf, बधिर. Deep, गम्भीर. Deformed, विरूप. Demonstrative, निर्णायक. Diligent, उद्योगिन्, व्यवसायिन्. Dirty, मलिन, अशुद्ध, अपरिष्कृत. Distant, दूर. Distinct, व्यक्त. Dreadful, घोर, दारुण. Dry, शुष्क. Dumb, मूक. Eligible, प्रशस्त.

Eloquent, वाक्पटु. Empty, शून्य. Equal, तुल्य. Evil, मन्द. Excellent, प्रशस्य. Famous, कीर्त्तिमत्. Fat, स्थूल. Fierce, प्रचण्ड. Fine, सूक्ष्म. Firm, दृढ. Fit, युक्त, योग्य. Generous, उदार. Good, साधु, भद्र. Grateful, कृतज्ञ. Great, महत्. Green, हरित्. Gross, घन. Happy, तुष्ट, धन्य. Hard, कठिन. Harsh, परुष. Heavy, गुरु. Helpless, असहाय. High, उच्च. Holy, पवित्र. Honourable, मान्य, पूज्य. Huge, बृहत्, स्थूल. Illusive, मायामय. Improper, अनुचित. Infinite, अनन्त. Insipid, असार. Kind, कारुणिक, सदय, दयाशील. Lame, खञ्ज. Large, विशाल. Lazy, अलस. Lean, क्षीण, कृश. Like, सदृश. Little, अल्प, क्षुद्र. Long, दीर्घ. Loud, महास्वन, महाशब्द, शब्दकार, उच्चैस्. Low, नीच. Many, बहु, अनेक. Mean, क्षुद्र. Much, बहु, बहुल. Near, अन्तिक, सन्निहित. New, नवीन, नव. Noble, कुलीन. Noxious, हिंस्र. Old, वृद्ध. Patient, सहिष्णु. Pellucid, विमल, निर्मल. Perplexed, व्याकुल. Pious, भक्तिमत्. Pleasing, रुचिर. Polished, संस्कृत. Proper, उचित, यथार्थ, पर्याप्त. Pure, निर्मल. Red, रक्त. Rich, धनिन्, धनवत्. Righteous, धार्मिक. Ripe, पक्व. Short, ह्रस्व. Slow, मन्द. Small, क्षुद्र, अल्प. Soft, मृदु. Southern, दक्षिण. Strong, बलवत्. Stupid, मूर्ख. Suitable, उपयुक्त. Sweet, मधुर, स्वादु. Swift, शीघ्र. Tawny, पिङ्ग, पिङ्गल. Thick, bulky, स्थूल. Tremulous, तरल, लोल. Uneven, विषम. Unsteady, अस्थिर, तरल, चपल. Variegated, चित्र, विचित्र. Violent, प्रबल. White, शुक्ल, असित. Wise, विज्ञ, धीमत्. Yellow, पीत, पीतवर्ण. Young, युवन्.

Exercise 46. (Gr. 261; Manual, pp. 38, 51.)

Give the four conjugational tenses of the following verbs of the first class.—Accost, भाष् *Á'tm.* (with सं). Ask, beg, याच्. Bathe, गाह् *Á'tm.* (with अव). Bear, endure, सह् *Á'tm.* Be,become, भू. Be,exist, वृत् *Á'tm.* Bite, दंश्. Blab, prattle, जल्प्. Blow (a horn), ध्मा. Call, ह्वे. Conquer, जि. Creep, crawl, सृप्. Cross over, swim, तॄ. Cry, क्रुश्. Decay, क्षि. Descend, तॄ or रुह् (with अव). Devour, ग्रस्. Dig, खन्. Distress,annoy, बाध् *Á'tm.* Distribute, give away, तॄ (with वि). Draw, कृष्. Drink, पा, धे. Dwell, वस्. Eat, भक्ष्. Endure, क्षम् *Á'tm.* Fit (to be), deserve, अर्ह्. Forsake, त्यज्. Give, दा. Go, गम्, चर्, चल्, व्रज्. Grieve, शुच्. Hasten, त्वर् *Á'tm.* Increase, वृध् *Á'tm.* Laugh, हस्. Lead, नी. Meditate, ध्यै. Mount, रुह् (with आ or अधि). Play, क्रीड्, Please (be pleasing), रुच् *Á'tm.* Proclaim, घुष्. Protect, गुप्. Read, पठ्, Remember, स्मृ. Repeat, वृत् (with आ). Roam, अट्. Run, धाव्. See, दृश्. Seize, ह्रे. Serve, सेव्. Shine, शुभ्. Sing, गै. Sink, give way, despond, सद्. Slip, स्खल्. Smell, घ्रा. Smile, स्मि. Speak, वद्, भाष्. Sport, रम्. Stand, स्था. Step, क्रम्. Strive, चेष्ट्, यत्. Support, धृ. Travel, अट्. Understand, बुध्. Weave, वे. Yawn, जृम्भ्.

Exercise 47. (Gr. 272; Manual, pp. 38, 54.)

Give the four conjugational tenses of the following

verbs of the fourth class.—Angry (to be), क्रुध्, कुप्. Born (to be), जन्. Create, let go, सृज्. Cut, छो. Dance, नृत्. Decay, जॄ. Destroy, सो. Dry, शुष्. Emaciate, क्षप्. Err, wander, भ्रम्. Exist, be found, विद्. Fight, युध्. Fly, डी. Forgive, क्षम्. Go, पद्. Perceive, बुध्. Perfect (to be), सिध्. Perish, नश्. Play, gamble, दिव्. Pleased (to be), तुष्. Pure (to be), शुध्. Sew, सिव्. Sharpen, शो. Shoot, throw, क्षिप्. Think, imagine, मन्. Tranquil (to be), श्रम्.

Exercise 48. (Gr. 278; Manual, pp. 39, 56.)

Give the four conjugational tenses of the following verbs of the sixth class.—Ask, प्रच्छ्. Besmear, लिप्. Create, सृज्. Cut, कृत्. Die, मृ. Enter, विश्. Find, विद्. Loose, open, मुच्. Plunge, dive, मज्ज्. Send, नुद्. Sit down, विश् (with उप). Smear, लिप्. Sprinkle, irrigate, सिच्. Throw, क्षिप्. Touch, स्पृश्. Wish, इष्. Write, लिख्.

Exercise 49. (Gr. 283; Manual, pp. 39, 58).

Give the four conjugational tenses of the following verbs of the tenth class.—Ask, अर्थ्, (or with प्र) प्रार्थ्. Castigate, punish, दण्ड्. Celebrate, कृत्. Compute, enumerate, गण्. Console, appease, सान्त्व्. Consult, मन्त्र्. Count, गण्. Fill, पॄ. Hear, कर्ण्. Hunt, seek, मृग्. Lift, तुल् (with उत्). Long for, स्पृह्. Look, लोक्. Mingle, मिश्र्. Pain, अर्द्. Paint, describe, वर्ण्. Press, coerce, यन्त्र्. Sharpen, whet

तिज्. Speak, tell, relate, कथ्. Strike, beat, thrash, तड्. Swallow, ग्रस्. Teach, शिक्ष्. Think, चिन्त्. Weigh, तुल्, तूल्. Worship, पूज्.

Exercise 50. (Gr. 307; Manual, pp. 38, 61.)

Give the four conjugational tenses of the following verbs of the second class.—Bathe, स्ना. Deny, ह्नु. Eat, अद्. Go, या. Hate, द्विष्. Know, विद्. Lick, लिह्. Lie down, श्री. Make a noise, crow, रु. Measure, मा. Milk, दुह्. Praise, स्तु, नु. Protect, govern, rule, पा. Rub, मृज्. Shine, भा. Sleep, स्वप्, निद्रा. Smite, slay, kill, हन्. Speak, ब्रू, वच्. Wake, जागृ. Weep, रुद्.

Exercise 51. (Gr. 330; Manual, pp. 38, 62).

Give the four conjugational tenses of the following verbs of the third class.—Bear, भृ. Cleanse, जिज्. Discriminate, विच्. Fear, भी. Give, दा. Measure, मा. Pervade, विष्. Place, have, धा. Quit, leave, हा.

Exercise 52. (Gr. 342; Manual, pp. 39, 63.)

Give the four conjugational tenses of the following verbs of the seventh class.—Anoint, अञ्ज्. Break, भिद्, भञ्ज्. Cut, छिद्. Distinguish, शिष्. Eat, enjoy, भुज्. Injure, हिंस्. Join, युज्. Kindle, इन्ध्. Moisten, उन्द्. Pound, तुद्.

Exercise 53. (Gr. 349; Manual, pp. 38, 65.)

Give the four conjugational tenses of the following

verbs of the fifth class.—Able (to be), शक्. Bind, सि. Collect, cull, gather, चि. Cover, स्तृ. Deceive, दभ्. Delight, प्रू. Injure, क्षि or कृ. Obtain, find, आप्. Proud (to be), धृष्. Shake, धु. Throw, सि.

Exercise 54. (Gr. 353; Manual, pp. 39, 67.)

Give the four conjugational tenses of the following verbs of the eighth class.—Ask, वन्. Do, make, कृ. Eat grass, तृण्. Give, obtain, सन्. Go, ऋण्. Imagine, मन्. Kill, hurt, क्षण्, क्षिण्. Shine, घृण्. Stretch, तन्.

Exercise 55. (Gr. 356; Manual, pp. 39, 70.)

Give the four conjugational tenses of the following verbs of the ninth class.—Bind, close (a book), बन्ध्. Bruise, crush, मृद्. Buy, क्री. Choose, वृ. Eat, अश्. Grow old, जॄ. Know, ज्ञा. Purify, पू. Steal, pilfer, मुष्. String, ग्रन्थ्, Take, ग्रह्. Thirst, तृष्.

Exercise 56. (Gr. 364; Manual, p. 40.)

Give the perfect of the following verbs.—Ascend, रुह् (with आ or अधि). Begin, रभ् (with आ). Bow down, नम् (with प्र). Burn, दह्. Call out to, challenge, ह्वे (with आ). Conquer, जि. Cook, पच्. Create, सृज्. Creep, crawl, सृप्. Cross over, तॄ. Drink, पा. Dwell, वस्. Fall, पत्. Forsake, त्यज्. Go, गम्, या, चर्, व्रज्, इ. Hear, श्रु. Laugh, हस्. Let go, सृज्, मुच्. Lie down, शी. Pleasing and agreeable (to be), रुच्. Pronounce, say, गद्. Roam,

भ्रम्. Sacrifice, यज्. Say, वद्. See, दृश्, लोक्, लोच्. Seize, हृ, ग्रह्. Serve, श्रि. Shew, दृश् *in caus.* Sleep, स्वप्. Speak, वच्. Sport, लस् (with वि). Stand, स्था. Tell, कथ्. Throw, क्षिप्. Understand, बुध्. Wander, भ्रम्. Write, लिख्.

Exercise 57. (Gr. 386; Manual, p. 42.)

Give the first future of the following verbs.—Awake, जागृ. Burn, दह्. Carry, वह्. Cherish, भृ. Cook, पच्. Do, कृ. Endure, सह्. Forgive, क्षम्. Forsake, त्यज्. Go, गम्. Lick, लिह्. Milk, दुह्. Protect, रक्ष्. Read, पठ्.

Exercise 58. (Gr. 386; Manual, p. 42.)

Give the second future of the following verbs.—Acquire, आप्, लभ्. Ask, प्रच्छ्, याच्. Burn, दह्. Carry, वह्. Cook, पच्. Die, मृ. Do, कृ. Dwell, वस्. Eat, अद्, भक्ष्. Enjoy, भुज्. Enter, विश्. Fall, पत्. Fight, युध्. Forsake, त्यज्. Go, गम्, या, इ, चर्, पद्. Make, कृ. Milk, दुह्. Move, चल्. Remember, स्मृ. Sacrifice, यज्. Seize, हृ. Serve, सेव्, श्रि. Slay, हन्. Speak, वच्, वद्, भाष्. Strive, यत्, चेष्ट्. Succeed, सिध्. Suffer, सह्. Write, लिख्.

Exercise 59. (Gr. 415; Manual, p. 43.)

Give the aorist of the following verbs.—Ask, प्रच्छ्. Bathe, स्ना. Be, भू. Conceal, गुह्. Count, गण्. Go, गम्, या. Guide, नी. Hear, श्रु. Point out,

दिश्. Read, पठ्. Resign, relinquish, त्यज्. Say, वच्. Understand, बुध्. Worship, अर्च्.

Exercise 60. (Gr. 462; Manual, pp. 46, 72.)

Give the passive form of the following verbs.—Conquer, जि. Do, कृ. Drink, पा. Give, दा. Hear, श्रु. Hold, have, धा. Know, ज्ञा. Measure, मा. Quit, हा. Remember, स्मृ. Sing, गै. Stand, स्था. Tear, दृ

Exercise 61. (Gr. 479; Manual, pp. 46, 74.)

Give the causal form of the following verbs.—Be, become, भू. Be, exist, वृत्. Bend, नम्. Blaze, ज्वल्. Born (to be), जन्. Command, आज्ञा (ज्ञा with आ). Conquer, जि. Fall, पत्. Give, दा. Go, गम्, या, पद्, चर्, इ, वृ. Grow, रूह्. Hear, श्रु. Know, विद्, बुध्. Learn, शिक्ष्. Protect, पा. Satisfied (to be), तृप्. See, दृश्. Sing, गै. Slay, हन्. Stand, स्था. Wake, जागृ.

Exercise 62. (Gr. 498; Manual, p. 46.)

Give the desiderative form of the following verbs.—Burn, दह्. Conquer, जि. Cut, कृत्. Die, मृ. Do, कृ. Drink, पा. Eat, भुज्. Fall, पत्. Fight, युध्. Gain, लभ्. Give, दा. Go, गम्, पद्. Hear, श्रु. Kill, हन्. Know, ज्ञा, बुध्. Know (cause to), ज्ञापय्. Lead, नी. Obtain, आप्. Quit, हा. Say, वच्. See, दृश्. Seize, ह. Slay, smite, हन्. Think, मन्.

Exercise 63. (Gr. 507.)

Give the frequentative or intensive form of the following verbs.—Blaze, ज्वल्. Conquer, जि. Sacrifice, यज्. Shine, दीप्. Weep, रुद्.

Exercise 64. (Gr. 524-526; Manual, p. 47.)

Give the present participles, Parasmai and Átmane, of the following verbs.—Able (to be), शक्. Break, भिद्, भञ्ज्. Celebrate, कृत्. Collect, चि. Conquer, जि. Cook, पच्. Count, गण्. Die, मृ. Do, कृ. Drink, पा. Enter, विश्. Fear, भी. Fight, युध्. Give, दा. Gleam, स्फुर्. Go, गम्, इ. Have, hold, धा. Hear, श्रु. Know, ज्ञा. Make, मा (with निर्). Narrate, कथ्. Obstruct, रुध्. Obtain, आप्. Pain, पीड्. Play, दिव्. Propitiate, आराध् (राध with आ). Protect, पा. Purchase, क्री. Purify, पू. Quit, हा. Respect, आदृ (दृ with आ). Rub, मृज्. See, दृश्. Shout, make a noise, रु. Sing, गै. Sink सद्. Slay, हन्. Smell, घ्रा. Smile, स्मि. Speak वद्, ब्रू. Split, cleave, छिद्. Stand, स्था. Support cherish, भृ. Worship, पूज्. Write, लिख्.

Exercise 65. (Gr. 530; Manual, p. 47.)

Give the past passive participle of the following verbs.—Abandon, त्यज्, मुच्, हा. Be, become, भू. Begin, रभ् (with आ). Bind, नह्. Build, मा (with निर्). Burn, दह्. Carry, वह्. Conquer, जि. Cook,

पच्. Count, गण्. Create, सृज्. Curse, शप्. Cut, छिद्. Dance, नृत्. Deceive, लभ् (with प्र). Depart, गम् (with अप), इ (with अप or वि). Descend, तॄ (with अव). Drink, पा. Eat, अद्, भक्ष्. Fall, पत्, च्यु. Free, मुच्. Gain, लभ्. Give, दा. Go, गम्, इ. Grieve, शुच्. Grow, वृह्. Hear, श्रु. Lick, लिह्. Meditate, ध्यै. Milk, दुह्. Mind, think, मन्. Move, चल्. Obstruct, रुध्. Obtain, आप्. Pain, पीड्, अर्द्. Perish, नश्. Pleased (to be), तुष्, रम्. Plunge, dive, sink, मज्ज्. Quit, त्यज्, हा. Read, इ (with अधि), गम् (with अधि). Relate, कथ्. Remember, स्मृ. Restrain, यम्. Sacrifice, यज्. Say, वच्, वद्. See, दृश्. Seize, ह्, ग्रह्. Sink, give way, सद्, मज्ज्. Smear, लिप्. Solicit, याच्. Sport (be addicted to), रम्. Strike, हन्. Teach, दिश् (with उप). Write, लिख्.

Exercise 66. (Gr. 553; Manual, p. 48.)

Give the past active participle of the following verbs.—Abandon, त्यज्. Appoint, युज् (with नि). Create, सृज्. Go, गम्. Hear, श्रु. Read, पठ्. See, दृश्. Speak, वच्, कथ्.

Exercise 67. (Gr. 556; Manual, p. 49.)

Give the past indeclinable participle in त्वा of the following verbs.—Acquire, लभ् Ask, प्रच्छ्. Be, भू. Bow, bend, नम्. Cook, पच्. Discourse, कथ्. Drink, पा. Dwell, वस्. Eat, enjoy, भुज्. Fall, पत्. Fight, युध्. Give, दा. Go, गम्. Grow, वृह्. Hear, श्रु.

Hold, धा. Join, meet, unite, मिल्. Lick, लिह्. Meditate, ध्यै. Obstruct, रुध्. Praise, स्तु. Prate, वल्ग्. Quit, हा, त्यज्. Remember, स्मृ. Say, वच्, वद्. See, दृश्. Sing, गै. Stand, स्था. Take, ग्रह्. Think, मन्, चिन्त्. Weep, रुद्. Write, लिख्.

Exercise 68. (Gr. 559; Manual, p. 49.)

Give the past indeclinable participle in त्य of the following verbs.—Bow down, नम् (with प्र). Call, challenge, हू (with आ), Conquer, जि (with वि). Descend, तॄ (with अव). Go out, गम् (with निर्). Honour, वृ (with आ). Praise, स्तु (with प्र). Remember, स्मृ (with अनु). Throw, क्षिप् (with प्र).

Exercise 69. (Gr. 569; Manual, p. 49.)

Give the future passive participle in तव्य of the following verbs.—Accomplish, achieve, साध्. Ask, अर्थ् (with प्र). Conquer, जि. Cook, पच्. Do, कृ. Dwell, वस्. Eat, अद्, भुज्. Endure, सह्. Fight, युध्. Gain, लभ्. Give, दा. Go, गम्, इ, चर्. Hear, श्रु. Know, विद्. Preserve, रक्ष्. Protect, गुप्. Read, पठ्. Remember, स्मृ. Sacrifice, यज्. Satisfy, तृप्. Understand, बुध्.

Exercise 70. (Gr. 570; Manual, p. 49.)

Give the future passive participle in अनीय of the following verbs.—Cross over, तॄ. Defend, रक्ष्. Do, कृ. Drink, पा. Endure, सह्. Hear, श्रु. Lie down, शी. Praise, शंस् (with प्र). Read, पठ्. Satisfy, तृप्.

Exercise 71. (Gr. 571; Manual, p. 50.)

Give the future passive participle in य of the following verbs.—Abandon, हा. Bear, support, भृ. Chew, चर्व्. Conquer, जि. Drink, पा. Eat, भुज्, भक्ष्. Fill, पॄ. Give, दा. Hear, श्रु. Know, understand, बुध्. Liberate, मुच्. Lick, लिह्. Please, प्री. Quit, त्यज्. Say, वच्. Seize, हृ. Sing, गै. Support, maintain, भृ. Take, ग्रह्. Write, लिख्.

Exercise 72. (Gr. 739; Manual, p. 76.)

Turn the following into Tat-purusha or dependent compounds, the last member being in the nominative case.—(*Accusatively dependent*) God-praising. Going to the wood. Wishing to do (*one's*) duty. Going to the king.—(*Instrumentally dependent*) Cut with a sickle. Pained by hunger. Smeared with mud. Kicked (*struck*) with the feet.—(*Datively dependent*) Timber for a (*sacrificial*) post. A goat for a sacrifice. Cup for drinking.—(*Ablatively dependent*) Fear of (*from*) the rod. Heaven-descended. Fallen from rank. Strayed from the herd.—(*Genitively dependent*). A brick-house, *i.e.* a house of brick. A pair of shoes. Infliction of punishment. Desire of gain. City-gate. Carriage-cushions. Chief of the gods. Noise of wheels. Path of the sun. Disk of the moon. Court of law. Lord of night. The gift of exemption from fear. The occupation of killing game. A deer-skin. Means of deliverance. Close of day. Evening-tide. Sword of wisdom.—(*Locatively dependent*) Sunk in the

mire. Engaged in (*addicted to*) drinking. Dwelling in a village.

Exercise 73. (Gr. 743. *c*, 744. *a*.)

Turn the following into Tat-purusha compounds where the sign of the case is retained in the first member of the compound, the last member being in the nominative case.—Lord of speech. Regent of the waters (*epithet of the god Varuṇa*). Sleeping on a lotus (*Vishṇu*). Growing in the mud. Dwelling in the village.

Exercise 74. (Gr. 746; Manual, p. 77.)

Turn the following into Dvandva or copulative compounds, the last member being in the nominative case.—Master and servant. Teacher and pupil. Body and mind. Mother and father. Father and son. Gods, heavenly minstrels, men, serpents, and goblins. Day and night. Meat, drink, and clothing. Birth, decrepitude, separation, and death.

Exercise 75. (Gr. 755; Manual, p. 79.)

Turn the following into Karma-dháraya or descriptive compounds, the last member being in the nominative case.—A black serpent. A noxious animal. A blue water-lily. Ripe fruits. Many trees. A full cup. Full moon.

Exercise 76. (Gr. 760; Manual, p. 80.)

Turn the following into Avyayí-bháva or inde-

clinable compounds, the last member being in the form of an accusative case, neuter.—With respect. With pride. With haste. With affection. With comfort. Along the Ganges. Daily. Every month. Towards the fire. As the case (*is*). According to ability. According to (*what*) was said. Just as it occurred.

Exercise 77. (Gr. 761; Manual, p. 80.)

Turn the following into Bahu-vrîhi or relative compounds, the last member being in the nominative case, masculine.—Club-in-hand. Evil-minded. Bare-footed. Tusk-armed. Tawny-eyed. Black-coloured. (*A child*) whose mother is dead. Attended by a small retinue. Sea-girt (*bounded by the sea*). Relieved from fear (*whose fears are gone*). Defunct (*whose breath is gone*). Broken-hearted. Purified from sin. Unread in the Scriptures. Having the hair cut. Seeing by emissaries (*having spies for eyes*). Having a wife. (*One*) whose enemies are conquered. Respectful (*having respect*). Bereft of all (*his*) property. Possessed of money. Strung, corded (*having a cord*). Cross-tempered.

Exercise 78. (Gr. 770; Manual, p. 82.)

Turn the following into complex compounds, the last member being in the nominative case.—Dazzled by the glare of the sun. Whose sins have been consumed by the fire of (*divine*) knowledge. To be achieved by a great outlay of money. Unsteady as a drop of water lying on a leaf of the lily.

Exercise 79.—*The Article.* (Gr. 795.)

The following exercises are to be translated into Sanskrit.—A certain man. The boy's book. In a certain field. The lion's paw. By a certain lion. The peasant's cottage. In the king's palace.

Exercise 80.—*Concord of verb with nominative case.* (Gr. 796.)

The cock crows. The boy plays. He does so. Let the oil and the wood be bought. They go rapidly. Ye strike. We will go soon. Where are you running? Will you go in? We sleep. He is loved by me. The king governs. How do you do? Those two men laugh. Get up. Birds fly. Rivers flow towards the sea. Why does he laugh?

Exercise 81.—*Concord of adjective and substantive.* (Gr. 798.)

A good child. A great dog. Black ink. Nice cloth. A little boy. Blue sky. Wise citizens. Other books. In those excellent books. A large cocoa-nut. Broken cups. A kind mother. The best girl. The diligent pupil.

Exercise 82.—*Concord of relative and antecedent.* (Gr. 799.)

I praise the boy who is industrious. The friend whom I love is ill. Karṇa did that which had been done by Arjuna. The bird which sang so sweetly is gone. He will obtain the reward which belongs to the noble-minded. The horse which runs fast is

bought by the merchant. The man who loves justice will be respected. He who has been a witness of any fact can give an account of it. That which is true of the one is probably true of the other. The trees which we planted in our garden bear fruit in the autumn. God created the little worm which crawls on the ground. The boy who reads well shall receive a prize. Those who seek wisdom will certainly find her. It is the same picture you saw before. The man who believes that the Scriptures are true is not disturbed in his mind.

Exercise 83.—*Nouns of time, place, and distance.* (Gr. 820–823.)

In twelve years. For twenty months. For a whole night. For the whole year. On the second day. On the fourth night. At midnight. Before six months are over (917). After six months (917). Two months ago. In the city. At my father's house. He travelled for twenty leagues. That king reigned for fifty years (*acc.*).

Exercise 84.—*Genitive case.* (Gr. 815.)

Man's reward. Bark of the tree. The child's rice. Boy's book. The horse's legs. The man's hands (*du.*). The master's feet (*du.*). Ox's horns. Death's shafts. Flocks of sheep. My brother's stick. His father's house. Wisdom's ways are ways of pleasantness. Good evening to you.

Exercise 85.—*Comparative and superlative degrees.* (Gr. 829–834.)

What is more valuable than gold (*abl. case.*)? My son is more diligent than yours. Bráhmans are more powerful than Kshatriyas. His book is larger than mine. We two read better than you. It is easier said than done (*saying is easier than doing*). London is a larger city than Delhi. They are less happy than before. He can write better than my son. Thou art wiser than I am. She is not so accomplished as he is. My horse is as good as yours. Neither precept nor discipline is so forcible as example (*example is stronger than discipline and precept*). Rather death than (*and not*) such an action. Of quadrupeds, the elephant is the largest, and the mouse is the smallest. It is better that your friend tell you your faults privately than that your enemy talk of them publicly.

Exercise 86.—*Numerals.* (Gr. 200, 835.)

Fifty men. Two thousand years. Two hundred years. A thousand soldiers crossed the bridge. Three large rivers flow through our country. Two dogs were killed in the wood. I want four horses. The height of the room is twenty cubits. He fell pierced with twenty arrows. He shot thirty arrows into the target. Seventy-one multiplied by thirty make two thousand one hundred and thirty.

Exercise 87.—*Locative absolute.* (Gr. 840.)

The auspicious moment having arrived. When

he was killed. Whilst they were asleep. When Ráma was absent. When the king's army was gone. On its being so done. As time went on. When he had finished. The sun having set. When the moon had risen. Whilst the travellers slept. Whilst that fearful slaughter was going on. The bank having been undermined by the stream. When the time for talking had passed. The festival being ended. The business being accomplished. My husband being injured by him. The assembly being tired. His brother having arrived. When misfortune impends. Even though death be certain. When a thousand years had elapsed.

Exercise 88.—*Copulative*[1] *verbs.* (Gr. 841, 839.)

My name is Durgá. I am hè. Rice is wholesome. Sweetness is a quality of sugar. The women in that country very soon become old. He was esteemed wise. Knowledge is the best ornament. The scholar's improvement is the master's object. Here is the ink. Here are the pens. Here is the book. Are you unwell? What is more sweet than honey? Life is uncertain. Anger is a short madness. The love of money is the root of all evil. Calcutta is a city of palaces. The streets are very dirty. Those two men are called sages. Is this picture a good likeness? The carriage is ready.

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[1] Called 'copulative' because they couple a subject with a substantive or adjective as predicate.

Exercise 89.—*Accusative after the verb.*
(Gr. 842–846.)

Give me that book. Go home. O boy, listen to your master. Eat the mango-fruit. This scholar reads his lesson well. Take the wooden box. I address thee. I saw him and her. You have taught her and them. Your father told him and me. God created all things. Bring me some milk. I shall return to my father's house. Did you not see my son playing with his brothers? Hope deferred (*the delaying of hope*) maketh the heart sick. He reads his book correctly from beginning to end and understands it. Why do you beat me? How many rupees have you? Let others praise thee, and not thy own mouth. Cats eat mice. A dog eats bones (Gr. 155, 122). Rivers go the ocean. Despise not any condition, lest it become thy own (*since it may become the condition of thyself*). I excuse him and her, but not you. My father sent me to your excellent school (*double accus.* 846). Virtue leads a man to happiness. The mother leads her child home. He will teach you those sciences. I asked him for some rice. I caused him to eat some mango-fruit. Tell the king (*dat.*) that we are arrived. He did not know that the prince had come for his daughter. Be not overcome by anger (*go not to the power of anger*). They went on board the ship. Step into the carriage. Grieve not for me. Remember you are a mortal (*your mortality*). The little birds warble sweetly in the

delightful shade of the trees (*resorting to the delightful shade*, etc.).

Exercise 90.—*Instrumental after the verb.*
(Gr. 848, 805, 865.)

The master struck the scholar with a stick. How can you write with that bad pen? Dead trees are deserted by birds. Man was created by God in his own image. A soft answer turneth away wrath (*by a soft answer*, etc.). We are mortal and know nothing (*by us mortals*, etc.). He makes a noise (*a noise is made by him*). He carries his son on his shoulder (*instr.*). I did but jest (*by me*, etc.). Have you said your lesson? (*has the lesson been said by you?*) She plays with the cat. He subsists by deceit. Unfortunate kings are slighted by ministers. I admire him (*by me*, etc.). Every tree is known by its fruit. I am satisfied with her, but not with him. With whom do you live? Ignorance has caused the mistake (*by ignorance*, etc.). It is better not to fight, even with an enemy. Return me that book at your convenience. I have forgotten the cushion. Let us enter the town on foot. In him (*by him*) we live and move. Why have you not washed your face (*why by you*, etc.)? This book was translated into Sanskrit (*instr. case*) by my pupil. He joined his friends in safety. I caused the children to eat the rice (848, *a*). He crossed the river on a plank. To whom is he like? He bought a horse for a thousand rupees. The girl who sews neatly shall be rewarded (*by whatever girl it is well sewed, by her a*

reward is to be received, fut. pass. p.). We must not be deceived by thee. The tree bends under the weight of its fruit. He boasts of his skill in taming horses. Harness the oxen to the cart. He fell on his knees. I will not part with that even for heaps of silver. I cannot do what you wish for many reasons.

Exercise 91.—*Dative after the verb.* (Gr. 853, 811.)

To whom shall I give this? Give me some meat (*to me let some meat be given*). That speech pleases (*is pleasing to*) the king. Do not tell it to any one. Virtuous conduct leads to prosperity (811). I promise you twenty pieces of money. Entrust the child to me. To whom much is given, of them shall much be required. What means are there for our subsistence? Set not your mind on sin. The use of riches is to promote the happiness of others. My father was angry with him. That tree is fit for destruction. He incited me to enter the house by stealth. Make known the victory to the people.

Exercise 92.—*Ablative after the verb.* (Gr. 854.)

That book came from London. They came from the village. The jewel fell from the queen's neck. A huge rock rolled from the top of the mountain. The merchants departed from that country. The water flows from the river into the lake. He ceases speaking. Save me from his cruelty. The cat fears the dog, the dog fears the tiger. A good man has no fear of death. I had finished before (917) he

came. A good name is superior to riches. He alights from the carriage. Dismount from that horse. He left off eating. Deliver us from evil.

Exercise 93.—*Genitive after the verb.* (Gr. 857.)

How much money have you? (*of you how much money is there?*) Listen to your master (*hear the speech of your master*). He hears not my words. Whose son are you? Relate your adventures to me. The avaricious man is not satisfied with increasing riches, just as fire is not satisfied with wood. The righteous do not fear death (859 *a*). The sound of the chariot seemed as of that of the king. Say, what shall be done to this villain. The merchant was angry with his son. I will give that kingdom to my faithful minister. Think of us. Forgive me. Act as becomes you. The son imitates the father.

Exercise 94.—*Locative after the verb.* (Gr. 860–863.)

As he that sows in spring will have a crop in autumn, so he that learns in youth will reap advantage and honour in manhood. In those books are excellent pictures. Put the ink in the bottle. Dust lies on the ground. The king entrusted the affairs of the kingdom to his own son. Consign the child to its mother. Place no confidence in wicked men (*confidence is not to be placed*, etc.). He is engaged in an important business. Apply your mind to the accomplishment of good undertakings. Strive to obtain glory. I was appointed to guard the city. Young men are addicted to many vices. Make an

effort to search for your companion. Harness the two horses to the carriage. Faith (*of faith*) is instrumental in causing the wished for result. He who does not perform good works (*in whatever man good works are not found*) has no true faith (*of him*, etc.).

Exercise 95.—*Infinitive mood.* (Gr. 867.)

This child is learning to walk. She began to sing. He is hastening home (*to go home*). Those boys are not able to spell (*combine letters*). One man cannot lift that stone. Durgá orders you to be silent. God placed the sun in the sky to rule (*measure*) the day, and he appointed the moon to shine by night. I wish to read. A king ought to act justly (870). Be pleased to bestow on me your friendship. Every man must give an account of his actions. That cannot be done (869). This cord is too thick to be cut with a knife. Those pieces of wood are fit to be burned. How can you contend with such a powerful enemy? He is going to beat his son. He was unable to restrain his love.

Exercise 96.—*Present tense.* (Gr. 873.)

I marvel at him who repairs the house that passeth away, but dilapidates the enduring habitation. A crow dwells in that tree. No one knows. He is separated from his friends (849 *a*). He promises money to his son (853). A good son avoids paining his parents. He touches his ears (*du.*). How shall I eat this delicate flesh? What shall we do?

Exercise 97.—*Imperfect.* (Gr. 884.)

The stars were shining. I saw them. His father told us. The traveller reflected. The husband said to his wife. He was about to die. The general addressed the soldiers.

Exercise 98.—*Potential.* (Gr. 879.)

They should read. Each scholar should learn his lesson. If he should acquire riches, they will corrupt his mind. If a master strike his servant and he be slain thereby, must the master be put to death? A wicked mother might even desert her child. A starving man might feed even upon rats. A monarch should be the protector of his subjects. By carefully applying pressure one may extract oil from various seeds. Let the sick man avoid meat (881). Do not tell him (881) anything painful. If the husbandman should never sow, where would be the harvest?

Exercise 99.—*Imperative.* (Gr. 882.)

Do not cry. Stay a moment. Do not be angry. Let him be appointed to the generalship. Eat your rice. Let us go away to another place. Read your book. Grieve not for the dead (*acc.*) Lie down (646) on the grass. Mount your horse. Gather the blossoms from that tree. Speedily deliver me. Let this place be abandoned. Come here my child, embrace me. Stay there till I come. Call his mother. Proceed leisurely, for even a mountain may be crossed by degrees.

Exercise 100.—*Perfect.* (Gr. 885.)

He ascended the tree. They spoke kindly to me. She sported with the other nymphs in the water. The king addressed a speech to the minister. The sage assembled all his disciples and said to them. The fire consumed the forest. He began to relate the story. They lodged for a whole night (*acc.*) in the forest. He offered a horse-sacrifice (*instr. c.*) to the gods (*acc.*). The army was struck with terror (*became terrified*). He gave money to the poor.

Exercise 101.—*Aorist.* (Gr. 888, 889.)

He grieved for the departed child. There lived a learned Bráhman in that village. The merchant's wife went to another town. The master caused his pupils to read books of law. The roar of the lion was heard by the affrighted travellers in the wood. Be not afraid (889) of the dog. Go not to the house of your enemy. Bathe not in an impure stream. Relinquish not hope. The hunter died (*went to the state of five,* i.e. *elements*).

Exercise 102.—*First or second future.*
(Gr. 886, 887.)

You will place the necklace in the hollow of the tree. In the autumn the leaves will fall. I will speak to the leader of the caravan. The caravan will cross the desert. My father will not return. You will see it with your own eyes. They shall eat the fruit of their own actions.

Exercise 103.—*Passive verbs.* (Gr. 865.)

Let a doctor be summoned. Why do you carry a dog on your shoulder (*why is a dog carried*, etc., 849, *a*)? Let him be asked where he lives. It is not known who he is. Let the horses be harnessed. The sun was obscured by clouds. The army is conquered. Let them remain (*let it be remained by them*) together in the house. Let us go away (*let it be gone*) to another town. [*Observe—Causal verbs come under Exercise* 89.]

Exercise 104.—*Present participle.* (Gr. 894.)

An elephant kills by touching merely. Speaking harsh words, he departed. As he went along (*going*) he sang a song in a loud voice. Placing the goat on the ground, he looked upwards. A weeping (*pres. part. f.*) woman was seen by him and asked, "Why do you weep?" The lion keeps eating the animals that dwell in the forest. The traveller saw a large burning (*pres. part. pass.*) forest. Searching for her husband and being tormented night and day with anguish of heart, she arrived at a large city. Dwelling there she made inquiries, but saw him not. The citizens heard her uttering lamentations, and pitied her forlorn condition. Trembling and tottering she entered the king's palace. Running hither and thither he came upon a grove of trees. The youth being attracted by desire of gain, left his family and departed to another country. They saw a large caravan crossing a river.

Exercise 105.—*Past passive participle.* (Gr. 895.)

The holy sage was deceived by them; therefore they were cursed by him. She was abandoned by her companions. They set out for the hermitage (896). The hermits entered the forest (896). The fruit fell from the tree (896).

Exercise 106.—*Active past participle.* (Gr. 897.)

He made an effort to collect money. He obtained the fruit of his desires. I abandoned my house in the wood. The lion conquered the other beasts. She placed the bundle of wood on her son's back. They consigned their children to me.

Exercise 107.—*Indeclinable past participle.* (Gr. 898.)

Having purchased a goat, having placed it on his shoulder, he was walking slowly on the road. Having heard these words, having placed the goat on the ground, having repeatedly examined it, having satisfied himself that it was not a dog, having again placed it on his shoulder, he proceeded homewards. Having so said, he opened the door and went out. Spread out your mantle to dry (*having spread out your mantle dry it*). They met together (*having met*, etc.), and held a consultation. A man can only become a skilful physician by constant practice (900). Enough of talking nonsense (901 *a*). The farmer having seen the jackal in the garden threw a stick at him (*by the farmer*

etc., *a stick was thrown*). What is the good of selling that field? (*having sold that field, what is gained?*). There can be no application of a remedy without being acquainted with the disease.

Exercise 108.—*Future passive participle.*
(Gr. 902.)

What is to be done? If a guest come to the house, a seat is to be offered him. The child's feet (*du.*) should be washed with cold water. I must go. Food must be eaten. The serpent will be seen (907). Children are to be supported. A diligent scholar deserves praise (903). That ought not to be done. These evils can easily be remedied. The river can be crossed in a boat (*instr. c.*). Such a deed should not be thought of. Trust not to riches (*confidence is not to be placed*, etc.). Search the Scriptures (*the Scriptures are to be searched*). Let him pray to the Lord (*the Lord is to be prayed to*).

Exercise 109.—*Conjunctions, prepositions, adverbs.*
(Gr. 912–926.)

He sat down and began to eat (912). They then agreed to go, but when they reached the end of the garden they could not open the gate, for it was locked (914). If the boy had obeyed his master, this could not have happened (915). He entered the water as far as his waist (917). We must wait till the return of the messenger (917). I cannot take that without paying the price of it (917).

From that time forward he began to grow rich. Before death. Before the departure of the army. After sunset (917). We must contrive that all the women leave the town (920). Do you know me (921)? Ascertain whether he is in the house. I have something to tell with reference to that merchant, O king (924). I have no other resource but you. Woe to the traitor (926)! What is the use of empty threats?

Exercise 110.—*The use of the particle* iti. (Gr. 927.)

It is written in the Scriptures, that "Evil communications corrupt good manners." They cried out, "The house is on fire." He said his master had treated him very well. "He owes me twenty gold pieces," said the merchant. The king begged him to paint another picture. I thought of building a house (*I will build,* etc., *such was my intention*). They call him the guardian of the town. He resolved to make an effort to release himself. My idea is to buy a horse with this money (*I will buy,* etc., *such is my idea*). A son is not always to be treated as if he were a mere child (929). On the probability that the cow may give milk, I will take her with me. The report is that a tiger has killed a man. When he saw me (*having seen me*) he accused me of murdering the child (*by him the child,* etc.). For fear lest I should tell it to any one, I was bound and cast into prison. The natives

of India do not eat flesh; "It is a crime to slay animals," say they. The clouds are joyfully beheld by the farmer, as he thinks to himself that the fruit of his husbandry depends on the rain. He was told by the sage that it could not be done. The sage was called *Vaśishṭha*.

Exercise 111.

When the elephant falls into a pit, even the frog gives him a kick.

The child in the lap pines away, while that on the ground thrives.

A king is the strength of the weak; crying is the strength of children; silence is the strength of the ignorant; mercy is the strength of the righteous.

Exercise 112.

Varuṇa's name is repeated daily in the worship of the Bráhmans; but he has neither image nor temple in India. He is worshipped, however, as one of the guardian deities of the earth; and in times of drought to obtain rain.

Exercise 113.

Death is the doom of every one who is born; fall is the end of exaltation; union terminates in separation; growth tends but to decay. Knowing all this, wise men are susceptible of neither grief nor joy.

Exercise 114.

One night a blind man with a pitcher in his hand, having taken a lamp, went into the market-place. Some one said to him, "Thou blockhead, of what use is this lamp to you?" He replied, "My friend, this light is not for my use, but for yours, that in this dark night you may not break my pitcher."

Exercise 115.

One day a gardener was watering vegetables in his garden. A certain person observing him, asked, "How is it that no one waters wild vegetables, and yet they are flourishing?" The gardener replied, "Those receive support from their own mother, but these from their step-mother."

Exercise 116.

A Jester one day went into the presence of his Prince; and seeing him thoughtful and anxious, inquired the reason. He said, "I am meditating on the instability of worldly greatness." Upon which the Jester replied, "Be not grieved (Gr. 889) on that account; for had the world been endued with stability, the sovereignty would never have descended to you."

Exercise 117.

An Ass (*by an Ass*) finding the skin of a Lion, put it on, and going into the woods and fields, filled all the flocks and herds with consternation.

At last, meeting his owner, he wished to frighten him also; but the good man hearing him bray, and seeing his long ears stick out (*sticking out*), presently knew him, and beat him with a cudgel till he made him sensible (*having beaten him with a cudgel made him sensible*) that, notwithstanding he was dressed in a Lion's skin, he was really nothing more than an Ass.

He who puts on a show of learning, of religion, or of any virtue to which he has no claim will always be found to be "an Ass in a Lion's skin."

Exercise 118.

Yudhi-shṭhira said, "Daughter of Yajña-sena, the eloquent, graceful, and feeling words which thou hast spoken, I have heard; but thou utterest impiety. In the discharge of my duty, Princess, I seek for no reward; but give, because gifts ought to be given; and sacrifice, because sacrifice ought to be offered. Whether recompence attend the act or not, the obligations that are incumbent upon man in his social relations I endeavour, as far as I am able, to fulfil. I follow virtue, fair Kṛishṇá, not for any advantage to be thence derived, but in conformity to the written law, and to the example of the good."

Exercise 119.

A certain Philosopher was asked by a friend, what was the extent of his knowledge, and whether he was acquainted with all the Sciences. He

answered, "The first year that I commenced the study of philosophy I knew all things; the second year I knew something; but the third year, nothing. Every year (Gr. 730 *e.*) I discover more ignorance in myself; and each day as it passes shews me more of the weakness and shortness of my own understanding."

Exercise 120.

Once upon a time a king saw a learned man, and said to him, "Tell me, what is God?" The Philosopher begged for one day to think about his answer. This request was granted. The next day the King asked him the same question, but the Philosopher begged for two days more; and every time he was asked, he wished the time doubled. The King was surprised, and demanded his reason. "Because," said he, "the more I think about God, the less do I understand Him."

Exercise 121.

A Tiger and a Sheep came to the same river to drink: the Tiger stood above, the Sheep a long way below. The Tiger, prompted by hunger, sought a cause of quarrel. "Why," says he, "do you spoil the water to me who am drinking it?" The Sheep, afraid, replies, "How can I, O Tiger! do what you complain of? The water runs from you to me." Overcome by the force of truth, he says, "Six months ago you spoke ill of me." The Sheep answers, "I was not born then." "Then it was

certainly your father who calumniated me," says the Tiger; and seizing the Sheep, punished him by an unjust death.

This Fable is written for (*with reference to*) those who oppress the innocent on false pretexts.

Exercise 122.

Penances the most austere, practised by heroic men for many years, sacrifices and rites of great efficacy have left only the legends of their celebration.

Prithu traversed all the regions of the world; and his resistless valour triumphed over every foe. He was blown away by the breath of Destiny, and consumed like the root of the Seemul which has been cast into the fire.

Kártavírya overthrew all his enemies, and conquered the whole world. He is now the hero of a tale; and his deeds are the theme of disputation.

Recollecting these things, a man should learn wisdom, and forbear to call either children, or wife, or house, or lands, or wealth his own.

Exercise 123.

Once upon a time a Philosopher thus exhorted his sons: "My dear children, acquire knowledge, for on worldly possessions no reliance can be placed. Rank will not help you out of your own country. On a journey money is in danger of being lost; for, either a thief may carry it off all at once, or the

possessor may consume it by degrees. But knowledge is an unfailing spring of wealth. If a man of education ceases to be opulent, yet he need not be sorrowful; for knowledge of itself is riches. A man of learning, wherever he goes, is treated with respect; whilst an ignorant man gets only a scanty fare, and encounters distress. After enjoying, it is distressing to be compelled to obey; and he who has been used to caresses can ill bear rough usage from the world."

Exercise 124.

A King saw in a dream, that all his teeth had fallen out. He inquired the interpretation of an Astrologer; who said, that all the King's children would die before his face. The King was wroth; and having ordered the Astrologer into confinement, sent for another, and demanded the interpretation of the dream. He said, that the King would outlive all his relations. The King approved of his answer, and made him a present.

Exercise 125.

Good or bad actions are not judged in this life; but there is another to come (*in the life to come*), where this will inevitably be the case; and this is conformable to the sacred writings which are entitled Veda, Puráṇa, and Smṛiti, and which are promulgated by the prophets. Good or bad actions are, however, known by the performance of holy sacrifices; which tend to subdue even our enemies, and to cause the clouds to burst in blessings upon us.

Exercise 126.

Said a Clown to a Bráhman, "Sir, tell me, I pray,
For crushing a spider what fine must I pay?"
"Why, friend," he replied, "'tis a grievous offence,
And demands an atonement of serious expense."—
"Indeed!—then, alas! with deep sorrow I'm fill'd,
Your son, Sir, a poor little spider has kill'd."—
"Out, fool!" cries the Bráhman in anger,—"away!
For killing a spider there's nothing to pay."

Exercise 127.

Arjuna having sighed deeply, related to Vyasa all the circumstances of his discomfiture, and continued: "Hari, who was our strength, our heroism, our prosperity, our brightness, has left us and departed. Deprived of him, our friend, illustrious and ever kindly-speaking, we have become as feeble as if made of straw. Not I alone, but Earth has grown old, miserable, and lustreless, in the absence of the Holder of the discus. The bow Gáṇḍíva, that was famed throughout the three worlds, has been foiled, since he departed, by the sticks of the peasants. That I am shorn of my lustre, I do not marvel (*does not surprise me*). It is wonderful that I live. Surely, Grandsire, I alone am so shameless as to survive the stain of indignity inflicted by the vile."

Exercise 128.

A Thief one night entered into the dwelling of a certain Saint. Not being able to find anything, he

was about to take his departure; when the pious man, raising his head, called out to him, "Hark ye, friend! 'Tis useless searching here for the riches of this world; but come with me, and you shall secure the good things of the next." Surprised at this unexpected call, the Thief replied that he would; and approaching the good man, he made confession of his faults. Early in the morning the Saint conducted him to the temple, and presented him to his Disciples, saying, "This man was a thief, who came to take *me*; but I have taken *him*." The Thief afterwards became a distinguished Saint.

Exercise 129.

Two Jackals having entered a field, killed a number of young birds which belonged to a farmer, and began to devour them with great satisfaction. One of the Jackals, who was old and avaricious, said to the other, "It is better not to eat all this food at once; let us therefore lay by a store against a time of distress." So saying, and having accordingly made a store, he went away, and returning the next day, was killed by the owner of the field. The other, who was young and careless, thought within himself, "How happy am I in possessing so much good flesh! it is better, therefore, to go on eating as long as I am able." Upon that he filled himself out with food to such a degree, that he had scarcely strength to reach his hole before he died.

Thus every period of life has its peculiar vice:

the young suffer by their thirst for pleasure; and the old by their excessive avarice.

Exercise 130.

Once upon a time, the Lion, who is the king of the beasts of the forest, having become weak and helpless from old age, and being unable to move about in search of food, was much distressed by hunger. He therefore employed the following stratagem. He lay down at the mouth of a large cave, as if he were sick; and when any of the animals came to visit him he used to entice them within the cave, and there devour them. One day the Fox came, and having approached and made obeisance, said, "Hail, O king of the beasts! how is the health of your majesty?" The Lion answered, "O, my dear friend, I am very feeble, and all my teeth have fallen out, and my appetite is quite gone: please to enter my poor dwelling that I may listen to your conversation." The Fox said, "In the first place answer me one question. I see here the footmarks of a great many animals that have entered your dwelling; how is it that there is no trace of any one that has returned?"

Exercise 131.

The sons of Kártavírya, to revenge his death, attacked the hermitage of Jamad-agni, when Ráma was away; and slew the pious and unresisting sage, who called repeatedly, but in vain, upon his valiant

son. They then departed; and when Ráma returned, bearing fuel from the thickets, he found his father lifeless; and thus bewailed his unmerited fate:—"Father, in resentment of my actions have you been murdered by wretches as foolish as they are base! by the sons of Kártavírya are you struck down as a deer in the forest by the huntsman's shafts! How great is the crime they have committed, in slaying an old man like you, wholly occupied with pious cares, and engaging not with strife!" Thus lamenting, bitterly and repeatedly, Ráma performed his father's last obsequies, and lighted his funeral pile. He then made a vow that he would extirpate the whole Kshatriya race.

Exercise 132.

If a person be possessed of a hundred coins, he desires to gain a thousand; and when this desire is gratified, he wishes to have a lack; which if obtained, he is eager to obtain the power of a King: when he is endowed with such power, he attempts to be a Lord of other Sovereigns: when this is attained, he aspires to be equal with Indra: should he attain even this height of dignity, he would wish to be on an equal footing with Brahmá, and afterwards even to attain the rank of Vishṇu. Such, then, being the case, with mankind, who is there that is exempt from these desires upon desires?

Exercise 133.

Formerly, when the truth-meditating Brahmá

was desirous of creating the world, there sprang from his mouth beings specially endowed with the quality of goodness; others from his thighs, in whom passion and darkness prevailed; and others from his feet, in whom the quality of darkness predominated. Thus were in succession beings of the different castes, Bráhmans, Kshatriyas, Vaiśyas, and Śúdras produced from the mouth, the breast, the thighs, and the feet of Brahmá. The beings who were created by Brahmá of these four castes were at first endowed with righteousness and perfect faith; they abode wherever they pleased unchecked by any impediment; their hearts were free from guile; they were pure, made free from soil by the observance of sacred institutes. After a time that portion of Hari which has been described as one with Kála, infused into created beings sin, as yet feeble, though formidable, the impediment of the soul's liberation, the seed of iniquity sprung from darkness and desire. Thence sacrifices were offered daily, the performance of which is of essential service to mankind, and expiates the offences of them by whom they are observed. Those, however, in whose hearts the dross of sin derived from Kála was still more developed, assented not to sacrifices but reviled both them and all that resulted from them, the gods, and the followers of the Vedas. The sun, the moon, the planets, shall repeatedly be and cease to be; but those who repeat the mystic adoration of the divinity shall never know decay. For those who neglect their duties,

revile the Vedas, and obstruct religious rites, the places assigned after death are the terrific regions of darkness, of deep gloom, of fear, and of great terror; the fearful hell of sharp swords, the hell of scourges, and of a waveless sea.

Exercise 134.

Attentively listen to the duties which I shall describe as those severally of the Bráhman, the Kshatriya, the Vaiśya, and the Śúdra.

The Bráhman should make gifts, should worship the gods with sacrifices, should be assiduous in repeating the Vedas, should perform ablutions and libations with water, and should preserve the sacred flame. He must ever seek to promote the good of others, and do evil unto none; for the best riches of a Bráhman are universal benevolence.

The man of the warrior tribe should cheerfully give presents to Bráhmans, perform various sacrifices, and study the scriptures. His especial sources of maintenance are, arms, and the protection of the earth. By the discharge of this duty, a king attains his objects and realises a share of the merit of all sacrificial rites. By punishing the bad and cherishing the good, the monarch who maintains the discipline of the four castes secures whatever region he desires.

Brahmá, the great parent of creation, gave to the Vaiśya the occupations of commerce and agriculture, and the feeding of flocks and herds for his means of livelihood.

Attendance upon the three regenerate castes is the province of the Súdra; and by that he is to subsist, or by the profits of trade, or the earnings of mechanical labour. He is also to make gifts; and he may offer the sacrifices in which food is presented, as well as obsequial offerings.

Exercise 135.

The householder is then to remain at eventide in his court-yard, as long as it takes to milk a cow, or longer if he pleases, to await the arrival of a guest. Should such a one arrive, he is to be received with a hospitable welcome; a seat is to be offered to him, his feet are to be washed, and food is to be given him with liberality, and he is to be kindly spoken to, and when he departs, to be accompanied on his way by his host with friendly wishes.

A householder should ever pay attention to a guest who is not an inhabitant of the same village, but who comes from another place, and whose name and lineage are unknown. He who feeds himself, and neglects the poor and friendless stranger in want of hospitality, goes to a region of horror. Let a householder, who has a knowledge of Brahma, reverence a guest without inquiring his studies, his school, his practices, or his race.

Exercise 136.

Hear an account of the nature of the Kali age, respecting which you have inquired, and which is now close at hand.

The observance of caste, order, and institutes will not prevail in the Kali age; nor will that of the ceremonial enjoined by the Ṛik, Sáma and Yajur Vedas. Fasting, austerity, liberality, practised according to the pleasure of those by whom they are observed, will constitute righteousness. He who gives away much money will be the master of men; and family descent will no longer be a title of supremacy. Women will follow their inclinations, and be ever fond of pleasure. Men will fix their desires upon riches, even though dishonestly acquired.

The women will be fickle, short of stature, gluttonous; they will have many children and little means; scratching their heads with both hands they will pay no attention to the commands of their husbands or parents. Wives will desert their husbands when they lose their property; and they only who are wealthy will be considered by women as their lords.

Princes, instead of protecting, will plunder their subjects; and under the pretext of levying customs, will rob merchants of their property.

In truth, there never will be abundance in the Kali age, and men will never enjoy pleasure and happiness.

Exercise 137.

Ṛibhu. Tell me, illustrious Bráhman, what food there is in your house, for I am not a lover of indifferent viands.

Ni-dágha. There are cakes of meal, rice, and barley: partake, venerable Sir, of whichever best pleases you.

Ṛibhu. None of these do I like. Give me rice boiled with sugar, wheaten cakes, and milk with curds and molasses.

Ni-dágha. Ho, Dame! be quick and prepare whatever is most delicate in the house to feed our guest.

The wife of Ni-dágha, in obedience to her husband's commands, prepared savoury food, and set it before the Bráhman; and Ni-dágha, having stood before him until he had eaten of the meal, thus addressed him:

Ni-dágha. Have you eaten sufficiently, great Bráhman? and has your mind received contentment? Where is your present residence? whither do you purpose going? and whence, holy Sir, have you now come?

Ṛibhu. A hungry man must needs be satisfied when he has finished his meal. Why should you inquire if my hunger has been appeased? For your three other questions, hear this reply: The soul of man goes every where and penetrates every where; and is it rational to inquire "Where it is? or whence or whither thou goest?" I neither am going nor coming, nor is my dwelling in any one place; nor art thou, thou; nor are others, others; nor am I, I.

Exercise 138.

On one occasion King Bharata went to the great

river for the purpose of ablution: he bathed there, and performed the ceremonies usual after bathing. Whilst thus occupied, there came to the same place a doe big with young, which had come out of the forest to drink of the stream. Whilst quenching her thirst there was heard on a sudden the loud and fearful roaring of a lion; on which the doe, being excessively alarmed, jumped out of the water upon the bank. In consequence of this great leap, her fawn was suddenly brought forth, and fell into the river; and the King, seeing it carried away by the current, caught hold of the young animal and saved it from being drowned. The injury received by the deer from her violent exertion proved fatal, and she lay down and died; which being observed by the royal ascetic, he took the fawn in his arms and returned with it to his hermitage; there he fed and tended it every day, and it throve and grew up under his care. Whilst the deer was an inmate of the hermitage, the mind of the King was ever anxious about the animal, now wandering away and now returning to his side, and he was unable to think of anything else. He had relinquished his kingdom, his children, and his friends, and now indulged in selfish affection for a fawn. In course of time the King died, watched by the deer, with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the animal, and thought of nothing else, being wholly occupied with one idea. In consequence of the predominance of this feeling at death he was born

again in the Jambu-dvípa forest as a deer, with the faculty of recollecting his former life.

Exercise 139.

Mućukunda fell down before Hari, the lord of all, and prayed, saying, "Thou art known, supreme lord, to be a portion of Vishṇu. Thou alone art the refuge of every living being who has come into the world. Do thou, who art the alleviator of all distress, shew favour towards me, and deliver me from evil. Thou art the benefactor of mankind, the refuge of every living being. Thy words are of deeper tone than the muttering of the thunder-cloud. Earth sinks beneath the pressure of thy feet. Devoid of sensible properties, sound and the like, undecaying, illimitable, imperishable, subject neither to increase nor diminution, thou art one with Brahma without beginning or end. From thee, mortals and immortals, the progenitors, the Yakshas, Gandharvas, and Kinnaras, the Siddhas, the nymphs of heaven, men, animals, birds, deer, reptiles, and all the vegetable world proceed; and all that has been or will be, all that is moveable or immoveable. O creator of the world, thou art all that is formless or has form, all that is subtile, gross, stable, or moveable, and beside thee there is not any thing. O lord of all, worthy of all homage, I come to thee, my mind afflicted with repentance for my trust in the world, desiring the fullness of felicity, emancipation from all existence."

Exercise 140.

The sage replied: "You recall to my recollection that which was of old narrated by my father's father, Vaśishṭha. I had heard that my father had been devoured by a Rákshasa employed by Viśvá-mitra. Violent anger seized me and I commenced a sacrifice for the destruction (*dat. case*) of the Rákshasas. Hundreds of them were reduced to ashes by the rite; when, as they were about to be entirely destroyed, my grandfather Vaśishṭha thus spake to me: 'Enough, my child, let thy wrath be appeased; the Rákshasas are not culpable; thy father's death was the work of destiny. Anger is the passion of fools: it becometh not a wise man. By whom, it may be asked, is any one killed? Every man reaps the consequence of his own acts. Anger, my son, is the destruction of all that man accumulates by arduous exertions, of fame, and of devout austerities; and prevents the attainment of heaven or of emancipation. The chief sages always shun wrath: be not thou, my child, subject to its influence. Let no more of these unoffending spirits of darkness be consumed. Mercy is the might of the righteous.'"

Exercise 141.

When Hiraṇya-kaśipu heard that the incantations of his priests had been defeated, he sent for his son, and demanded of him the secret of his extraordinary might. "Pra-hláda," he said, "thou art possessed of marvellous powers: whence are they

derived? are they the result of magic rites? or have they accompanied thee from birth?" Prahláda, thus interrogated, bowed down to his father's feet, and replied: "Whatever power I possess, father, is neither the result of magic rites, nor is it inseparable from my nature: it is no more than that which is possessed by all in whose hearts Vishṇu abides. He who meditates not injury to others, but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist: but he who inflicts pain upon others, in act, thought, or speech, sows the seed of future birth, and the fruit that awaits him after birth is pain. I wish no evil to any, and do and speak no offence; for I behold Keśava in all beings, as in my own soul."

When he had thus spoken, the Daitya monarch, his face darkened with fury, commanded his attendants to cast his son down from the summit of the palace where he was sitting; that his body might be dashed in pieces against the rocks. Accordingly, the Daityas hurled the boy down, and he fell cherishing Hari in his heart; and Earth, the nurse of all creatures, received him gently on her lap, thus entirely devoted to Keśava the Protector of the world.

Exercise 142.

Whilst Keśava and Ráma were sporting in that region, the rainy season ended and was succeeded by autumn, when the lotus is in full bloom. The

peacocks, no longer animated by passion, were silent in the woods, like saints who have come to know the unreality of the world. Evaporated by the rays of the sun, the lakes were dried up like the hearts of men when withered by the contact of selfishness. Brightly in the starry sky shone the moon with undiminished orb, like the saintly being who has reached the last stage of bodily existence in the company of the pious. The ocean was still and calm, and exhibited no undulations, like the sage who has acquired undisturbed tranquility of spirit. Everywhere the waters were as clear as the minds of the wise, who behold Vishṇu in all things. The clouds of the atmosphere, the muddiness of the earth, the discoloration of the waters were all removed by autumn, as abstraction detaches the senses from the objects of sense.

Exercise 143.

Vast forests are consumed by fire of intolerable flame; mighty trees are uprooted by fierce winds; villages with their inhabitants disappear by the force of streams; the earth, with its grass and other products, is scorched by the sun's heat; the sun, illuminating by its golden splendour heaven and earth, marches onward, like a ruler, in the boundless sky; at the appointed season the clouds water the earth with their showers; the earth, watered and cultivated, produces various crops. From perceiving such energies as these existing

in fire, the wind and other objects, men declared them to be sentient, and worshipped them as gods.

Exercise 144.

Vaśishṭha on hearing of the destruction of his sons by Viśvá-mitra, supported his affliction, as the great mountain sustains the earth. Afterwards meditating his own destruction, the divine sage hurled himself from the summit of Meru, but fell on the rocks as if on a heap of cotton. Escaping alive from his fall, he entered a glowing fire in the forest; but the fire, though fiercely blazing, not only failed to burn him, but seemed perfectly cool. He next threw himself into the sea with a heavy stone attached to his neck, but was cast up by the waves on the dry land. He then went home to his hermitage, but seeing it empty and desolate, he was again overcome by grief, and binding himself with bonds, threw himself into the river Vi-páśá, then swollen by the rains, and sweeping in its course many trees torn from its brink; but the river severing his bonds, deposited him unbound on its bank. Hence the sage called the stream *Vi-páśá*. He afterwards threw himself into the Śata-dru (Sutlej), which, on seeing the Bráhman brilliant as fire, rushed away in a hundred directions; whence its name.

Exercise 145.

There was once a Prajápati called *Aṅga*. His

son was Veṇa, who was addicted to cupidity, throwing his duties behind his back, owing to the taint derived from his maternal grandfather. When Veṇa became king, he established an unrighteous rule of life and transgressed the Vedas. In his reign men lived without repeating the Vedas and without sacred invocations, and the gods drank no Soma-juice at sacrifices. The monarch declared that he was himself the object and the offerer of sacrifice, and that sacrifices and oblations should be presented to him alone. Then all the Ṛishis, headed by Maríći, addressed him, saying, "Practise not unrighteousness, O Veṇa; this is not the eternal rule of duty." The infatuated king mockingly replied, "Who but myself is the ordainer of duty? to whom ought I to listen? who on earth is like me in sacred knowledge, in valour, in devotion, in truth? Ye who are deluded and senseless know not that I am the source of all duties. Doubt not that if I willed I could burn up the earth, or inundate it with water, or shut up heaven and earth." When Veṇa could not be restrained, the Ṛishis became incensed, and seizing him, smote his left thigh. From his thigh so struck was produced a man very short and black, who became the progenitor of the Ni-shádas and the Dhívaras.

Exercise 146.

The gods said, "We, discomfited by the Daityas, have fled to thee, O Vishṇu, for refuge. Spirit of

all, have compassion on us and defend us by thy mighty power." Hari, the creator of the universe, being thus prayed to by the prostrate immortals, smiled and spake: "With renewed energy, O gods, will I restore your strength. Do you act as I enjoin. Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs into the sea of milk; and then taking the mountain Mandara for a churning-stick and the serpent Vásuki for a rope, churn the ocean together for nectar, depending upon my aid. To secure the assistance of the Daityas, you must be at peace with them, and engage to give them an equal portion of the fruit of your associated toil; promising them that by drinking the nectar that shall be produced from the agitated ocean, they shall become mighty and immortal. I will take care that the enemies of the gods shall not partake of the precious draught; that they shall share in the labour alone." Being thus instructed by the god of gods, the divinities entered into alliance with the demons, and they jointly undertook the acquirement of the beverage of immortality. They collected various kinds of medicinal herbs and cast them into the waters of the sea of milk, which were radiant as the thin and shining clouds of autumn. They then took the mountain Mandara for the staff, the serpent Vásuki for the cord, and commenced to churn the ocean for nectar. In the midst of the milky sea Hari himself, in the form of a tortoise, served as a pivot for the mountain as it whirled round.

Exercise 147.

From the ocean of milk, thus churned by the gods and Dánavas, first uprose the cow Surabhi, the fountain of curds, worshipped by the divinities. Then, as the holy Siddhas in the sky wondered what this could be, appeared the goddess Váruṇí, her eyes rolling with intoxication. Next from the whirlpool of the deep, sprang the celestial Párijáta tree, the delight of the nymphs of heaven, perfuming the world with its blossoms. The troops of Apsarasas were next produced of surprising loveliness, endowed with beauty and with taste. The cool-rayed moon next rose, and was seized by Mahá-deva. Then poison was engendered from the milky sea, of which the snake-gods took possession. Dhanvan-tari, robed in white and bearing in his hand the cup of A-mṛita, next came forth, beholding which the sons of Diti and of Danu as well as the Munis were filled with delight. Then, seated on a full-blown lotus, and holding a water-lily in her hand, the goddess Śrí, radiant with beauty, rose from the waves. The great sages enraptured, hymned her with the song dedicated to her praise.

Exercise 148.

In ancient times there was a great contest between the Bráhmans and Kshatriyas, to establish each their own superiority. Viśvá-mitra and other celebrated Kshatriyas wished to have the power of teaching the Vedas; and clear traces of the enmity

which existed between Viśvá-mitra and Vaśishṭha, in regard to the office of domestic priest, are found in the Ṛig-veda. Both of these persons performed the office of priest to a certain king called *Sudás*, as appears from the hymns written by them respectively. In these they themselves eulogize their own potency in propitiating the gods. In like manner it is inferred from the history of Paraśu-ráma, who was the son of a Bráhman, and is said to have exterminated the Kshatriyas, that the ancient Bráhmans, not being satisfied with the right over the Vedas, endeavoured to acquire kingly power.

Exercise 149.

There was a great Kshatriya named *Gádhi*, renowned in the world, whose son was Viśvá-mitra. Gádhi was a great devotee, and he set his heart on abandoning his own body after installing his son as king. His subjects entreáted him not to go away, but to deliver them from their fears. He replied that his son should protect the whole world. Having accordingly installed Viśvá-mitra, the king went to heaven, and was succeeded by his son. When Viśvá-mitra became king, he heard that there was great cause of apprehension from the Rákshasas; and issued forth with his army consisting of all four members. Having marched a long way he arrived at the hermitage of Vaśishṭha. There his soldiers constructed many dwellings, and the sage beheld the whole forest broken up by them. Enraged at this, he commanded his cow to

create terrible men, called *Śavaras*. Then were created men of terrible aspect, who scattered in all directions the army of Viśvá-mitra. Upon this, the son of Gádhi, determined on devoting himself to penance, and on the banks of the Sarasvatí he macerated his body with fastings, living on water, air, and leaves, sleeping on the sacrificial ground, etc. Several times the gods threw impediments in his way, but his attention was never diverted from his observances. Having by these strenuous efforts attained Bráhmanhood, the object of his desire, he wandered over the earth like a god.

Exercise 150.

Gopí-ramaṇa was a man of extraordinary strength. One day when he had gone to the river to bathe, a number of strong fellows exerted themselves to bring to the landing-place a large stone: but the great weight of the rock rendered all their endeavours fruitless. Just at this time an elephant-driver was leading an elephant to water him at the spot; so the fellows asked him to let his elephant help bring the stone to the landing-place, and offered to give him something as a present. Upon this, the man set his elephant to move the stone, but although the elephant repeatedly tried to lift the rock with his trunk, yet its excessive size prevented him from doing so (*from its excessive size he was not able to do so*). Gopí-ramaṇa, having observed all this, called the men to him, and said to them, "My lads, how does it happen that you make such

a piece of work about lifting this rock? See, I will carry it alone." With these words seizing and lifting up the stone with both his arms, he set it down with ease in the place pointed out.

Exercise 151.

In ancient times there lived in Vanga a prince who ruled his subjects as if they had been his children. One day a vulture alighted upon his palace: whereupon the king, having taken it for a sign of future calamity, convoked a great assembly of Pandits and addressed them thus: "Hear, ye Pandits! a vulture has alighted on my house, and leads me to apprehend a misfortune. What rite can avert it?" The Pandits answered altogether, "Sire, this vulture must be killed, and an oblation made of its flesh." "But how shall I catch the vulture?" replied the king Upon this all were silent. At last one Bráhman, who was seated in the assembly, and who had lately come from Kányakubja, said, "I had gone to Kányakubja on account of a procession to a holy place, and at that time a vulture descended on the king's palace, just as on your majesty's. Then the king of that country, convoking the Bráhmans, captured the vulture by means of charms, and offered a sacrifice of its flesh. Of this I was eye-witness, and I advise your majesty to do the same."

Exercise 152.

The castes of Bráhmans and others which now

dwell in India sprung of old from a certain race of men called *Áryas*, who were descended from the same stock as the Persians. Their community of origin is understood from the study of history and from the similarity of their languages. Moreover, just as the worship of fire has always prevailed in India, so too it was formerly practised in Persia. From the want of trustworthy histories, the time of the arrival of the Áryas cannot be determined. It is thought, however, that a period of years short of four thousand has elapsed from that time to the present day. But these Áryas, who spoke the Sanskṛit language, were not the earliest inhabitants of India. Men of another race called *Dasyus*, etc., dwelt before in the land, and being gradually conquered by the Áryas, took refuge in the mountains and other places. A remnant of these tribes, named *Bheels*, etc., is found to this day in the Vindhya mountains and elsewhere.

Exercise 153.

Whoever examines the Vedic language and the modern Sanskṛit will, without doubt, find a great difference between them. The difference in inflections, etc., which is perceived, arose gradually from an alteration in the language. At the time when the Vedic hymns were composed, the language of the Áryas was rustic; but by constant use it was at length thoroughly polished by Páṇini and others. Afterwards a vernacular dialect growing up by

degrees, the common people gave up speaking Sanskṛit; and the Sanskṛit language being only spoken by learned men, and preserved in books, underwent no further change.

Exercise 154.

When the Áryas who settled in India, gradually ripened in knowledge, they began to engage in abstruse discussions. How did the world originate? Is it eternal or had it a beginning? Has it any maker? Out of what did he create the universe? Had he a form or is he formless? Had he any qualities or none? In regard to such questions, men became desirous of knowing the truth. Hence the glory of the gods, who are venerated in the Vedic hymns, gradually declined. In the Upanishads the supreme Spirit alone is celebrated. Afterwards different philosophers promulgated various systems of belief. Framed thus, the Vedánta, Nyáya, Sánkhya, and other systems of philosophy arose. Brahma is the instrumental cause of the world, and also its material cause; Brahma alone is eternal, such is the doctrine of Vyása. Indiscrete eternal Nature developing itself from itself was the producer of the world, this the sage Kapila declared. It is imagined by him, that there is no God; but Patañjali asserts the existence of a God, the creator of the universe. God created the world with subtile eternal existing atoms, this and other opinions Gautama asserted. All these philosophers are

known in India under the appellation of *Munis*, and they declare that final emancipation is to be attained by their respective systems. But it is said by some, that no author of a Darśanā is completely authoritative except Jaimini and Vyása.

Exercise 155.

God made all things of nothing, by his mere word, in the space of six days. But how is it possible that God "made all things of nothing?" We reply [*"We reply," is not to be expressed*]: "How should it not be possible?" In illustration, we ask you in turn, "How does fire burn fuel?" If you answer, "from the nature of things,"—then we rejoin that [*these four words not to be expressed*] it is the same in the case before us. And if you say that the world could not have arisen from nothing, because what exists must have been without beginning, on the rule that "nothing comes out of nothing,"—then we reply; "Not so, for there is no proof that there is any such rule, and an unsupported allegation deserves to be met by an unsupported negative."

Exercise 156.

Now prudent Bhíshma deem'd the time arriv'd,
When the brave scions of each royal house
Of Kuru and of Pándu, should improve
Their growing years in exercise of arms.
With sage deliberation, long he scann'd

A suitable preceptor for their youth,
Who to meet skill in war and arms should join
Intelligence and learning, lofty aims,
Religious earnestness, and love of truth.
And such in Droṇa, Bharadvája's son,
Wise, brave, and pious, did Gárgéya find,
Rever'd as his high fame and rank demanded.
Well-pleased, assented Droṇa to the charge;
And, by his care, the gallant sons of Páṇḍu
And Kuru's princely heirs were quickly train'd
In arms and warlike practice, as became
Their martial origin and regal birth.

Exercise 157.

——In their earliest years,
Except the sacred *Vedas*, they were taught
All sciences, and chief the use of arms.
Such is their aptness, they have far excelled
The oldest scholars, whose less active minds
Toil after them in vain. The mind alike
Vigorous or weak, is capable of culture,
But still bears fruit according to its nature.
'Tis not the teacher's art that rears the scholar:
The sparkling gem gives back the glorious radiance
It drinks from other light; but the dull earth
Absorbs the blaze, and yields no gleam again.

Exercise 158.

Son of the venerable parent, hear!
'Tis Sítá speaks. Say, Art not thou assur'd
That to each being his allotted time

And portion, as his merit, are assign'd,
And that a wife her husband's portion shares?
Therefore with thee this forest lot I claim.
A woman's bliss is found, not in the smile
Of father, mother, friend, nor in herself:
Her husband is her only portion here,
Her heaven hereafter.

Exercise 159.

From Bhágírathí's pleasant borders went
The five brave Brothers, and towards the north
Their wandering steps directed: on the road,
They passed assembled throngs, travelling alike
A northward journey. From a pious troop
Of Bráhmans, Yudhi-shṭhira asked the cause
Of this advancing host, and whither bound.
They answered: "In Pañcála's spacious realm
The powerful monarch Drupada observes
A solemn feast. Attending Princes wait,
With throbbing hearts, his beauteous daughter's choice,
The royal Draupadí, whose charms surpass
All praise, as far as her mild excellence
And mind transcend the beauties of her person."

Exercise 160.

A man and a lion once had a dispute,
Which was reckoned the greater—the man or the brute.
The lion discoursed on his side at some length,
And greatly enlarged on his courage and strength.

Said the man, "Don't be prating: look yonder, I pray,
At that sculpture of marble; now what will you say?
The lion is vanquished; but as for the man,
He is striding upon him; deny, if you can."
"But pray," said the lion, "who sculptured that stone?"
"One of us," said the man, "I must candidly own."
"But when *we* are sculptors," the other replied,
"You will then on the man see the lion astride."
The man might have answered, if he had been wise,
"But a beast cannot sculpture a stone if he tries;
That sufficiently shews where the difference lies."

Exercise 161.

Once a bear had a thorn in his foot (as they term it),
Which it seems was extracted from thence by a hermit;
So the beast felt so grateful, and pleased with the dervise,
That he offer'd to enter quite into his service.

So the hermit consented, at length, to the plan.
"Now then," thought the bear, "I must do what I can
To make myself useful; and glad I shall be
If a service in turn shall be rendered by me."

Not long after this, as the hermit was sleeping,
And the bear was the watch with great vigilance keeping,
On the nose of the former alighted a fly;
"O now," thought the bear, "my best skill I must try."

So he lifted his paw, and completed the process,
But crushed with the fly his poor patron's proboscis.
Up started the hermit—"Base villain," said he,
"Is this the reward for my goodness to thee?"

The bear felt confounded, as any one would,
But explained the transaction as well as he could.
Said the hermit, "Should flies settle on me again,
Be so kind, if you please, as to let them remain;
For I'd rather have *fifty* of them on my nose,
Than *one* of your friendly, but terrible blows."

Exercise 162.

There is nothing in the earth so small that it may not produce great things.
A landmark tree was once a seed; and the dust in the balance maketh a difference;
And the cairn is heaped high by each one flinging a pebble:
The dangerous bar in the harbour's mouth is only grains of sand;
And the shoal that hath wrecked a navy is the work of a colony of worms;
Yea, and a despicable gnat may madden the mighty elephant;
And the living rock is worn by the diligent flow of the brook.
Vast is the mighty ocean, but drops have made it vast.
Despise not thou a small thing, either for evil or for good;
For it is but the littleness of man that seeth no greatness in a trifle.

Exercise 163.

Alone I walked the ocean-strand,
A pearly shell was in my hand,
I stooped and wrote upon the sand
My name, the year, the day:
As onward from the spot I passed,
One lingering look I fondly cast;
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me!
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more:
Of me—my day—the name I bore,
To leave no track nor trace.

Exercise 164.

Lives of great men still remind us
We can make ourselves sublime,
And, departing, leave behind us
Footprints on the sands of time—

Footprints that, perhaps, another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait.

Exercise 165.[1]

Chased by a hawk, there came a dove
With worn and weary wing,
And took her stand upon the hand
Of Káśí's noble king.

The monarch smoothed her ruffled plumes,
And laid her on his breast;
And cried, "No fear shall vex thee here,
Rest, pretty egg-born, rest!

Fair Káśí's realm is rich and wide,
With golden harvests gay,
But all that's mine will I resign
Ere I my guest betray."

But, panting for his half-won prey,
The hawk was close behind,
And with wild eye and eager cry,
Came swooping down the wind:

"This bird," he cried, "my destined prize,
'Tis not for thee to shield:
'Tis mine by right and toilsome flight
O'er hill and dale and field.

[1] Extracted from the 18th Number of the Pandit for November, 1867.

Hunger and thirst oppress me sore,
And I am faint with toil:
Thou shouldst not stay a bird of prey
Who claims his rightful spoil.

They say thou art a glorious king,
And justice is thy care;
Then justly reign in thy domain,
Nor rob the birds of air."

Then cried the king, "A cow or deer
For thee shall straightway bleed,
Or let a ram or tender lamb
Be slain for thee to feed.

Mine oath forbids me to betray
My little twice-born guest:
See how she clings with trembling wings,
To her protector's breast."

"No flesh of lambs," the hawk replied,
"No blood of deer for me;
The falcon loves to feed on doves,
And such is Heaven's decree.

But if affection for the dove
Thy pitying heart has stirred,
Let thine own flesh my maw refresh,
Weighed down against the bird."

He carved his flesh from off his side,
And threw it in the scale,
While women's cries smote on the skies
With loud lament and wail.

He hacked the flesh from side and arm,
From chest and back and thigh,
But still above the little dove
The monarch's scale stood high.

He heaped the scales with piles of flesh,
With sinews, blood, and skin,
And when alone was left him bone
He threw himself therein.

Then thundered voices from the air,
The skies grew black as night;
And fever took the earth that shook
To see that wondrous sight.

The blessed gods, from every sphere,
By Indra led, came nigh;
While drum and flute and shell and lute
Made music in the sky.

They rained immortal chaplets down,
Which hands celestial twine,
And softly shed upon his head
Pure Amrit, drink divine.

Then god and seraph, bard and nymph,
Their heavenly voices raised,
And a glad throng with dance and song
The glorious monarch praised.

They set him on a golden car
That blazed with many a gem;
Then swiftly through the air they flew,
And bore him home with them.

Thus Káśí's lord, by noble deed,
Won heaven and deathless fame;
And when the weak protection seek
From thee, do thou the same.

Exercise 166.

[Note.—In the following exercises the rules of Sandhi, which affect the final and initial letters of *complete words*, are not observed. The student is to transliterate the passages into the Sanskṛit character, *correcting the Sandhi* as he proceeds. He is then to translate the Sanskṛit into English.]

Agnis uváća | Na apas praveshṭum śakshyámi kshayas me atra bhavishyati | S'araṇam tvám prapannas asmi svasti te astu mahádyute || Adbhyas agnis Brahmatas kshatram aśmanas loham utthitam | Teshám sarvatragam tejas svásu yonishu śámyati ||

Vṛihaspatis uváća | Tvam agne sarvadevánám mukham tvam asi havyavát | Tvam antar sarvabhútánám gúḍhas ćarasi sákshivat || Tvám áhus ekam kavayas tvám áhus trividham punar | Tvayá tyaktam jagat ća idam sadyas naśyet hutáśana || Kṛitvá tubhyam namas viprás svakarmavijitám gatim | Gaććhanti saha patníbhis sutais api ća śáśvatím || Tvayi ápas nihitás sarvás tvayi sarvam idam jagat | Na te asti aviditam kiñćit trishu lokeshu pávaka || Svayonim bhajate sarvas višasva apas aviśan·kitas | Aham tvám vardhayishyámi bráhmais mantrais sanátanais ||

Exercise 167.

Asti Trigartas náma janapadas. Tatra ásan gṛihapatayas trayas sphítasáradhanás sodaryás Dhanakadhányakadhanyakákhyás. Teshu jívatsu na vavarsha varsháṇi dvádaśa Daśaśatákshas. Kshíṇasáram śasyam oshadhyas bandhyás na phalavantas vanaspatayas; klívás meghás; kshíṇasrotasas sravantyas; pan·kaścsháṇi palvaláni; nirṇishyandáni utsamaṇḍaláni; viralíbhútam kandamúlaphalam; avahínás kathás; galitás kalyáṇotsavakriyás; bahulíbhútáni taskarakuláni anyonyam abhakshayan prajás; paryaluṭhan itastatas valákápáṇḍuráṇi naraśiraḥkapáláni; paryahiṇḍanta śushkás kákamaṇḍalyas; śúnyíbhútáni nagaragrúmakharvaṭaputabhedanádíni. Te ete gṛihapatayas sarvadhányaṇiṭayam upayujya ajávikaṭam gavalagaṇam gavám yútham dásídásajanam apatyáni jyeshṭhamadhyamabhárye ća krameṇa bhakshayitvá kanishṭhabháryá Dhúminí śvas bhakshaṇíyá iti samakalpayan. Atha kaníyán Dhanyakas priyám svám attum akshamas tayá saha tasyám eva niśi apásarat.

Exercise 168.

Deva mayá api paribhramatá vindhyáṭavyám ko api kumáras kshudhá ṭṛishá ća kliśyan akleśárhas kvaćit kúpábhyáśe ashṭavarshadeśíyo dṛishṭas. Sa ća trásagadgadam avadat; Mahábhága klishṭasya me kriyatám áryasáháyyakam. Asya hi me práṇápahárinim pipásám pratikartum udakam udaićan iha kúpe ko api vṛiddhas mama ekaśaraṇabhútas patitas. Tam alam asmi na aham uddhartum iti.

Atha aham abhyetya vratatyá kayá api baddham uttárya tam ća bálam vaṇśanálímukhoddhṛitábhis adbhis phalais ća pañćashais śarakshepoććhritasya likućavṛikshasya śikharát pásháṇapátitais pratyánítaṇráṇavṛittim ápadya tarutalanishaṇṇas tam jaraṇtam abravam: Táta kas eshas bálas kas vá bhaván katham ća iyam ápad ápannú iti. Sas aśrugadgadam agadat śrúyatám maháblıága.

Exercise 169.

Rájan dudhukshasi yadi kshitidhenum enám
Tena adya vatsam iva lokam imam pusháṇa |
Tasmin ća samyak anišam pariposhyamáṇe
Nánáphalais phalati kalpalatá iva bhúmis ||

Exercise 170.

Asti Saurášhṭreshu Valabhí náma nagarí; tasyám Gṛihagupta-námnas Guhyakendratulyavibhavasya návikápates duhitá Ratnavatí náma. Tám kila Balabhadras náma sárthaváhaputras paryaṇaishít. Tayápi navavadhvá rahasi rabhasavighnitasukhas jhaṭiti dvesham alpetaram babandha, na tám punar drashṭum ishṭaván. Tám ća durbhagám tadá prabhṛiti eva na iyam Ratnavatí Nimbavatí ća iyam iti svajanas parijanas ća paribabhúva. Gate ća kasmiṇśćit kálántare sá anutapyamáná ká me gatis iti vimṛišantí kámapi vṛiddhaparivrájikám mátṛisthániyám devaśeshakusumais upasthitám apaśyat. Tasyás puras rahasi sakaruṇam ruroda. Tayá api aśrumukhyá bahuprakáram anuníya ruditakáraṇam

pṛishṭá. Trapamáṇápi káryagauravát kathaṁćiṭ abravít. Amba kim bravími daurbhágyam náma jívanmaraṇam aṅganánám viśeshatas ća kulavadhúnám. Tasya aham asmi uddháraṇabhútá. Mátṛipramukhas api jñátivargas mám avajñayá eva paśyati. Tena sudṛishṭám mám kuru, na ćet tyajeyam adya niḥprayojanán práṇán.

Exercise 171.

Yas kámamanyú prajaháti rájá pátre pratishṭhápayate dhanam ća | Víśeshavid śrutaván kshiprakárí tam sarvalokas kurute pramáṇam || Jánáti viśvásayitum manushyán vijñátadosheshu dadháti daṇḍam | Jánáti mátrám ća tathá kshamám ća tam tádṛiśam śrís jushate samagrá || Sudurbalam návajánáti kaṁćit yuktas ripum sevate buddhipúrvam | Na vigraham roćayate balasthais kále ća yas vikramate sa dhíras || Prápya ápadam na vyathate kadáćit udyogam anviććhati ća apramattas | Duḥkham ća kále sahate mahátmá dhurandharas tasya jitás sapatnás || Na vairam uddípayati praśántam na darpam árohati na astam eti | Na durgatas asmi iti karoti akáryam tam áryaśílam param áhus áryás ||

Exercise 172.

Vyághrí iva tishṭhati jará paritarjayantí rogás ća śatravas iva praharanti dehe | Áyus parisravati bhinnaghaṭát iva ambhas lokas tathápi ahitam áćarati iti ćitram ||

Exercise 173.

Nástikán bhinnamaryádán krúrán pápamatan sthitán | Tyaja tán jñánam áśritya dhármikán upasevya ca ‖ Kámalobhagrahákírṇám pañcendriyajalám nadím | Návam dhṛitimayím kṛitvá janmadurgáṇi santara ‖

SANSKṚIT MANUAL;

PART III.

A VOCABULARY TO THE EXERCISES

IN

PROFESSOR WILLIAMS'S SANSKṚIT MANUAL.

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ABBREVIATIONS USED IN THE FOLLOWING PAGE

Á	A'tmane-pada.
abl.	ablative.
acc.	accusative.
adj.	adjective.
adv.	adverb.
c.	case.
caus.	causal.
comp.	compound.
conj.	conjunction.
dat.	dative.
du.	dual.
f.	feminine.
fut.	future.
ind.	indeclinable.
instr.	instrumental.
intens.	intensive.
interj.	interjection.
intrans.	intransitive.
lit.	literally.
loc.	locative.
m.	masculine.
n.	neuter.
nom.	nominal.
nom. c.	nominative case.
P.	Parasmai-pada.
part.	participle.
pass.	passive.
pl.	plural.
prep.	preposition.
pres.	present.
rt.	root.
sing.	singular.
subs.	substantive.
trans.	transitive.
voc.	vocative.

VOCABULARY.

VOCABULARY.

[Observe.—Substantives and pronouns are given in the nom. c. sing. The gender of substantives of the first class is to be inferred from the terminations: thus all nouns ending in *as* are masculine, in *á* or *í* feminine, in *am* neuter. Adjectives and participles are given in the nom. c. sing., masculine, feminine, and neuter. The final letters of crude forms are added in brackets, where differing from the nom. c. sing.; except in the case of words of the first three classes, the crude forms of which are easily ascertained by rejecting the termination *s* of the nom. c., *e.g. śiva* from *śivas*, *agni* from *agnis*, *bhánu* from *bhánus*. The numerals after verbal bases denote the classes to which they belong, and the letters P. and A. indicate that they follow the Parasmaipada and Átmane-pada respectively. The 3rd sing. pres. of each verb is also inserted in the brackets following it.]

Abandon, to, त्यज् or परित्यज् (1 P. -त्यजति), हा (3 P. जहाति).

Abandoned, त्यक्तस् -क्ता -क्तम्, परित्यक्तस् -क्ता -क्तम्.

Abandoning, *subs.* त्यागस्, न्यासस्.

Abide, to (remain), स्था (1 P. A. तिष्ठति, -ते).

Ability, शक्तिस् *f.*, सामर्थ्यम्, बलम्.

Able, समर्थस् -र्था -र्थम्, क्षमस् -मा -मम्; as long as I am —, यावच्छक्यम्; to be —, शक् (5 P. शक्नोति).

Ablution, अभिषेकस्, स्नानम्.

About, परितस्; (relating to) प्रति, प्रतीच्य, उद्दिश्य; — to die, मुमूर्षुस् -र्षुस् -र्षु.

Above, उपरि, ऊर्ध्वम्.

Absence, अभावस्, परोक्षम्, विरहस्.

Absent, अवर्तमानस् -ना -नम्, परोक्षस् -क्षा -क्षम्.

Absorb, to, पा or निपा (1 P. -पिबति).

Abstraction, प्रत्याहारस्, समाधिस् *m.*

Abstruse, निगूढस् -ढा -ढम्, निगूढार्थस् -र्था -र्थम्.

Abundance, बाङ्ल्यम्; (of food) सुभिक्षम्.

Accompanied, सहितस् -ता -तम्, संवृतस् -ता -तम्; expressed by स at the beginning of a comp., see Gram. 769.

Accompany, to, अनुया or समनुया (2 P. -याति).

Accomplish, to, साध् (in *caus.* साधयति), समाप् (in *caus.* -आपयति).

Accomplished, सिद्धस् -द्धा -द्धम्; (clever) गुणवान् -वती -वत् (त्).

Accomplishment, सिद्धिस् *f.*, समाप्तिस् *f.*

According to, यथा, अनुरूपम्.

Accordingly, तथैव, ततस्.

Account, कथा, परिगणना; to give a full —, सर्वं कथ् (10 P. कथयति), परिगणनां ब्रू (2 P. ब्रवीति); on that —, तेन हेतुना.

Accumulate, to, सञ्चि (5 P. A. -चिनोति, -चिनुते).

Accuse, to, अभियुज् (7 P. -युनक्ति), अधिक्षिप् (6 P. -क्षिपति).

Achieve, to, साध् (in *caus.* साधयति), समाप् (in *caus.* -आपयति).

Achieved, to be, *fut. pass. part.* साध्यस् -ध्या -ध्यम्, साधनीयस् -या -यम्.

Acquainted, परिचितस् -ता -तम्, ज्ञातस् -ता -तम्; to

become — with, ज्ञा (9 P. A. जानाति, जानीते, *ind. pass. part.* ज्ञात्वा).

Acquire, to, आप् or प्राप् (5 P. -आप्नोति).

Acquired, प्राप्तस् -प्ता -प्तम्, अवाप्तस् -प्ता -प्तम्.

Acquirement, प्राप्तिस् *f.*, लब्धिस् *f.*, लाभस्.

Across, पारम् or अन्तरम् (at the end of a comp.).

Act, to (in a particular way), कृ (8 P. A. करोति, कुरुते); to — justly, न्यायं कृ.

Act, कर्म *n.* (न्), कार्यम्, चेष्टितम्.

Action, कर्म *n.* (न्), क्रिया.

Active, उद्योगी -गिनी -गि (न्).

Addicted, रतस् -ता -तम्, प्रसक्तस् -क्ता -क्तम्, आसक्तस् -क्ता -क्तम्; — to sensual objects, विषयी -यिणी -यि (न्).

Address, to, ब्रू (2 P. ब्रवीति), अभिभाष् (1 A. -भाषते).

Address, वाक्यम्, वचनम्, अभिवादस्.

Admire, to, प्रशंस् (1 P. -शंसति), श्लाघ् (1 A. श्लाघते).

Adore, to, पूज् (10 P. पूजयति), अर्च् (1 P. अर्चति).

Advance, to, प्रया (2 P. -याति), प्रचल् (1 P. -चलति).

Advantage, अर्थस्, फलम्, लाभस्.

Adventure, चरित्रम्, चेष्टितम्, वृत्तान्तस्.

Advise, to, उपदिश् (6 P. -दिशति), शिक्ष् (10 P. शिक्षयति).

Affair, कार्यम्, कर्म *n.* (न्), व्यापारस्.

Affection, अनुरागस्; selfish —, ममत्वम्.

Afflicted, पीडितस् -ता -तम्, आतुरस् -रा -रम्, तप्तस् -प्ता -प्तम्.

Affliction, शोकस्, दुःखम्, क्लेशस्.

Affrighted, त्रासितस् -ता -तम्, भीतस् -ता -तम्, भयातस् -ता -तम्.

Afraid, भीतस् -ता -तम्, त्रस्तस् -स्ता -स्तम्, भयान्वितस् -ता -तम्.

After, पश्चात्, परम्, अनन्तरम्; — this, अतः परम्.

Afterwards, तत्पश्चात्, तत्परम्, अनन्तरम्.

Again, पुनर्, पुनरपि, भूयस्.

Against, प्रति; — a time of distress, आपद्‌र्थम्.

Age (period), युगम्; (of life), आयुस् *n.*, वयस् *n.*; old —, वृद्धत्वम्, जरा.

Agitated, क्षुब्धस् -ब्धा -ब्धम्, प्रमथितस् -ता -तम्, धूतस् -ता -तम्.

Ago, इतः पूर्वम्, अतः पूर्वम्; six months —, षण्मासाभ्यन्तरेण पूर्वम् or षण्मासाभ्यन्तरे गते.

Agree, to, अनुमन् (4 A. -मन्यते).

Agriculture, क्षर्षिस् *f.*, कर्षणम्, क्षर्षिकर्म *n.* (न्).

Aim (purpose), अभिप्रायस्, चिकीर्षितम्.

Air, आकाशस्, वायुस् *m.*, नभस् *n.*

Alarmed, भीतस् -ता -तम्, त्रस्तस् -स्ता -स्तम्, भयार्तस् -र्ता -र्तम्.

Alas, कष्टम्, हा, हतोऽस्मि (= Latin *periī*).

Alight, to, अवतॄ (1 P. -तरति); (as a bird), पत् (1 P. पतति).

Alike, *adv.* समम्, तुल्यम्.

Alive, जीवन् -वन्ती -वत् (त्), सजीवस् -वा -वम्; escaping — from his fall, यदा न ममार पातेन.

All, सर्वस् -र्वा -र्वम्, सकलस् -ला -लम्; — at once,

युगपत्, अकस्मात्; — together, युगपत्; — sorts of medicinal herbs, सकलौषधस् *f. pl.*; in — directions, सवर्तस्, समन्तात्.

Allegation, आक्षेपस्, वचनम्.

Alleviator, शान्तिदस्; — of all distress, प्रपन्नार्तिहर्ता *m.* (र्तृ).

Alliance, सन्धिस् *m.*, सन्धानम्.

Allotted, विभक्तस् -क्ता -क्तम्; (as time) नियतस् -ता -तम्.

Alone, *adj.* एकाकी -किनी -कि (न्), असहायस् -या -यम्; *adv.* केवलम्.

Along, अनु (prefixed, see Gram. 760); — with, सह.

Also, च (see Gram. 912), चैव, एवम्, चैवम्.

Alteration, परिणामस्, विक्रिया, विकारस्.

Although, यद्यपि.

Always, सर्वदा, सदा, सततम्, नित्यम्.

Amṛit, amṛita (nectar conferring immortality), अमृतम्, पीयूषम्.

Ancient, प्राक्तनस् -नी -नम्, पुराणस् -णा -णम्, चिरन्तनस् -नी -नम्; in — times, पुरा, प्राक्तने काले.

And, च (see Gram. 912), तथा.

An'ga (name of a Prajá-pati), अङ्गस्.

Anger, कोपस्, क्रोधस्; in —, सकोपम्, कोपेन.

Angry, क्रुद्धस् -द्धा -द्धम्, सकोपस् -पा -पम्, कुपितस् -ता -तम्; to be —, क्रुध् (4 P. क्रुध्यति), कुप् or प्रकुप् (4 P. -कुप्यति).

Anguish, परितापस्, पीडा, दुःखम्.

Animal, जन्तुस् *m.*, प्राणी *m.* (न्); (beast) पशुस्.

Animated, चेतनस् -नी -नम्; no longer — by passion (*lit.* having abandoned passion), परित्यक्तमदस् -दा -दम्.

Another, अन्यस् -न्या -न्यत्, इतरस् -रा -रत्, परस् -रा -रम्, अपरस् -रा -रम्.

Answer, to, प्रतिब्रू (2 P. -ब्रवीति), प्रतिभाष् (1 A. -भाषते).

Answer, प्रतिवचनम्, प्रतिवाक्यम्, उत्तरम्.

Anxious, चिन्तापरस् -रा -रम्, उद्विग्नस् -ग्ना -ग्नम्, उत्सुकस् -का -कम्.

Any, कश्चित् *m.* काचित् *f.* किञ्चित् *n.*, को ऽपि *m.* कापि *f.* किमपि *n.*, कश्चन *m.* काचन *f.* किञ्चन *n.*

Anything, किञ्चित्, किमपि, किञ्चन.

Appear, to, दृश् (in *pass.* दृश्यते); प्रतिभा (2 P. -भाति).

Appease, to, शम् (in *caus.* शमयति); to be appeased, शम् (4 P. शाम्यति).

Appellation, नामधेयम्, संज्ञा, अभिधानम्; under the — of Munis, मुनीतिशब्देन.

Appetite, बुभुक्षा, क्षुधा.

Application, उपयोगस्, प्रयोगस्, प्रयोजनम्.

Apply, to, प्रयुज् (7 P. A. -युनक्ति, -युंक्ते); to — pressure, पीड् (10 P. पीडयति).

Appoint, to, नियुज् (7 P. A. -युनक्ति, -युंक्ते), स्था (in *caus.* स्थापयति).

Appointed, नियुक्तस् -क्ता -क्तम्, निरूपितस् -ता -तम्.

Apprehension, शङ्का, आशङ्का, भयम्.

Approach, to, अधिगम् or उपागम् (1 P. -गच्छति).

Approve, to, अनुमन् or सम्मन् (4 A. -मन्यते).

Apsaras (celestial nymph), अप्सरास् *f.* (-रस्).

Arduous, दुष्करस् -रा or -री -रम्; — exertion, महान् क्लेशः.

Arise, to, उत्था (1 P. -तिष्ठति); (to come into being) सञ्जा (4 A. -जायते).

Arjuna (third of the five sons of Páṇḍu), अर्जुनस्, पार्थस्, फाल्गुनस्.

Arm, बाहुस् *m.*, भुजस्, दोस् *m.* (स्).

Armed, सायुधस् -धा -धम्, शस्त्रपाणिस् -णिस् -णि.

Arms, अस्त्रम्, शस्त्रम्, आयुधस्.

Army, सेना, सैन्यम्, चमूस् *f.*

Arrival, आगमनम्, आगमस्, उपस्थितिस् *f.*

Arrive, to, आगम् (1 P. -गच्छति), प्राप् (5 P. -आप्नोति).

Arrived, आगतस् -ता -तम्, प्राप्तस् -प्ता -प्तम्.

Arrow, शरस्, वाणस्, इषुस् *m.*

Art, शिल्पा; (skill) निपुणता.

Árya (name of the Sanskṛit-speaking people of India), आर्यस्; called —, आर्यनामकस् -मिका -कम्.

As, यथा, इव; — far —, यावत्, आ (prefixed to the *abl.* see Gram. 730); — long —, यावत्; — if, इव.

Ascend, to, आरुह् or अधिरुह् (1 P. -रोहति).

Ascertain, to, ज्ञा (9 P. A. जानाति, जानीते), निरूप् (10 P. -रूपयति).

Ascetic, तपस्वी *m.* (न्), योगी *m.* (न्), तापसस्.

Ashes, भस्म *n.* (न्); reduced to —, भस्मीकृतस् -ता -तम्.

Ask, to (request), याच् (1 A. याचते); (inquire) प्रच्छ् or परिप्रच्छ् (6 P. -पृच्छति).

Asleep, सुप्तस् -प्ता -प्तम्, प्रसुप्तस् -प्ता -प्तम्, शयितस् -ता -तम्.
Aspect, रूपम्, आकृतिस् *f.*; of terrible —, दारुणाकृतिस् -तिस् -ति.
Aspire, to, अभिलष् (1 P. -लषति), स्पृह् (10 P. स्पृहयति).
Ass, गर्दभस्, खरस्.
Assemble, to, (*intrans.*) सङ्गम् or समागम् (1 P. -गच्छति); (*trans.*) सङ्गम् (in *caus.* -गमयति).
Assembled, समागतस् -ता -तम्, समुपागतस् -ता -तम्, समेतस् -ता -तम्.
Assembly, समागमस्, समाजस्, सभा.
Assent, to, अनुज्ञा (9 P. -जानाति), प्रतिग्रह् (9 P. A. -गृह्णाति, -गृह्णीते).
Assert, to, वद् (1 P. वदति).
Assiduous, उद्योगी -गिनी -गि, परायणस् -णा -णम्.
Assign, to, निर्दिश् (6 P. -दिशति), नियुज् (7 P. A. -युनक्ति, -युंक्ते).
Assigned, निर्दिष्टस् -ष्टा -ष्टम्, नियोजितस् -ता -तम्.
Assistance, साहाय्यम्, साहाय्यकर्म *n.* (न्).
Associated, सहितस् -ता -तम्, संयुक्तस् -क्ता -क्तम्, सामान्यस् -न्या -न्यम्.
Assured, सुनिश्चितस् -ता -तम्, असंशयस् -या -यम्.
Astride, *adv.* पादौ पृथक् कृत्वा.
Astrologer, ज्योतिषस्, ज्यौतिषिकस्, मौहूर्तस्.
Asura (a demon, enemy of the gods), असुरस्.
Asylum, आश्रयस्, गतिस् *f.*
At, expressed by the *loc. c.*; — that time, तत्काले, तस्मिन काले; — the time when, यदा; — first.

प्रथमम्; — hand, समीपम्, आसन्ने; — some length, ईषद् विस्तारेण.

Atmosphere, आकाशस्, अन्तरीक्षम्, नभस्.

Atom, परमाणुस् *m.*, अणुस् *m.*

Atonement, प्रायश्चित्तम्, निष्कृतिस् *f.*

Attached, आसक्तस् -क्ता -क्तम्, प्रसक्तस् -क्ता -क्तम्, अनुरक्तस् -क्ता -क्तम्.

Attack, to, उपद्रु (1 P. -द्रवति), आक्रम् (1 P. -क्रामति).

Attain, to, प्राप् (5 P. A. -आप्नोति, -आप्नुते), लभ् (1 A. लभते).

Attainment, लाभस्, प्राप्तिस् *f.*, उत्पत्तिस् *f.*

Attempt, to, यत् (1 A. यतते), उद्यम् (1 P. -यच्छति).

Attend, to, श्रु (5 P. शृणोति), आकर्ण् (10 P. -कर्णयति).

Attendance, सेवा, उपासनम्, परिचर्या.

Attendant, सेवकस्, परिचरस्, किङ्करस्.

Attended, सहितस् -ता -तम्, समेतस् -ता -तम्, समन्वितस् -ता -तम्.

Attending (being present at), उपस्थितस् -ता -तम्, समुपस्थितस् -ता -तम्.

Attention, अवधानम्; to pay —, अवधानं कृ (8 P. A. करोति, कुरुते).

Attentively, सावधानम्, एकाग्रमना भूत्वा.

Attract, to, आकृष् (1 P. -कर्षति, *pass.* -कृष्यते).

Auspicious, शुभस् -भा -भम्, कल्याणस् -णी -णम्; an — moment, शुभलग्नम्.

Austere, उग्रस् -ग्रा -ग्रम्, तीव्रस् -व्रा -व्रम्.

Austerity (penance), तपस् *n.*

Author, निबन्धा *m.* (न्धृ); — of a Darśana दर्शनकारकस्.
Authoritative, प्रामाणिकस् -की -कम्.
Autumn, शरत् *f.* (द्), शरत्कालस्.
Avarice, लोभस्, धनलोभस्, अर्थकामस्.
Avaricious, लुब्धस् -ब्धा -ब्धम्, धनलुब्धस् -ब्धा -ब्धम्, अर्थलुब्धस् -ब्धा -ब्धम्.
Avert, to, अपवृत् (in *caus.* -वर्तयति); what can — it? तस्य शान्तिः कैति.
Avoid, to, वृज् or परिवृज् (in *caus.* -वर्जयति).
Await, to, अपेक्ष् or उद्वीक्ष् (1 A. -ईक्षते).
Away, expressed by अप prefixed; away! अपेहि; when Ráma was —, विना रामम्.

Back, पृष्ठम्; behind the —, पृष्ठतस्; *adv.* expressed by प्रति prefixed, as in प्रतिदा 'to give back.'
Bad, पापस् -पा -पम्, दुष्टस् -ष्टा -ष्टम्, कुत्सितस् -ता -तम्.
Balance (scales), तुला.
Bank (of a river), तटस् -टम्, तीरम्, कूलम्.
Bar (obstacle), विघ्नस्; (sand-bank) सैकतम्.
Bard (heavenly musician), गन्धर्वस्.
Bare, नग्नस् -ग्ना -ग्नम्, अनावृतस् -ता -तम्.
Bark, *subs.* वल्कलम्, त्वक् *f.* (च्).
Barley, यवस्, यवकस्.
Base, क्षुद्रस् -द्रा -द्रम्, नीचस् -चा -चम्, अधमस् -मा -मम्.
Bathe, to, स्ना (2 P. स्नाति).
Bathing, *subs.* स्नानम्, अभिषेकस्.

Be, to, अस् (2 P. अस्ति), भू (1 P. भवति); to cease to —, निवृत् (1 A. -वर्तते).

Bear, to (carry), वह् (1 P. A. वहति, -ते); (endure) सह् (1 A. सहते); to — fruit, फल् (1 P. फलति).

Bear (the animal), ऋक्ष, भल्लस्.

Beast, पशुस् *m.*, मृगस्. जन्तुस् *m.*; — of the forest, मृगस्.

Beat, to, तड् (10 P. ताडयति), हन् (2 P. हन्ति).

Beauteous, चारुस् -र्वी -रु, सुन्दरस् -रा or -री -रम्.

Beauty, रूपम्, कान्तिस् *f.*, सौन्दर्यम्.

Because, यतस्, यत्, येन.

Become, to, भू (1 P. भवति); (befit) युज् (in *pass.* युज्यते); anger becometh not the wise (*lit.* whence can there be anger in the wise?), क्रोधो ज्ञानवतां कुतः; as becomes you, यत् तव सदृशम्.

Before (of place), अग्रे, अग्रतस्, पुरस्तात्, साक्षात्, समक्षम्; (of time) प्राक्, पूर्वम् (see Gram. 917).

Beg, to, अर्थ् or प्रार्थ् (10 A. -अर्थयते).

Begin, to, आरभ् or प्रारभ् (1 A. -रभते).

Beginning, आरम्भस्, प्रारम्भस्, आदिस् *m.*; having a —, सादिस् -दिस् -दि; without —, अनादिस् -दिस् -दि; without — and without end, आद्यन्तविवर्जितस् -ता -तम्.

Behind, पश्चात्, अनु prefixed.

Behold, to, दृश् (1 P. पश्यति), ईक्ष् (1 A. ईक्षते).

Being, *subs.* भूतम्; (living creature), जन्तुस् *m.*

Belief, श्रद्धा, भक्तिस् *f.*; system of —, मतम्.

Believe, to, श्रद्धा (3 P. -दधाति), स्वीकृ (8 P. -करोति).

Belong, to, expressed by अस् (2 P. अस्ति) or भू (1 P. भवति) with *gen.* See Gram. 816.

Below, अधस्, अधस्तात्, तले.

Bend, to, (*trans.*) नम् or अवनम् (in *caus.* -नमयति); (*intrans.*) नम् (1 P. नमति), नम्रीभू (1 P. नम्रीभवति).

Beneath, अधस्, अधस्तात्, तले.

Benefactor, हितकरस्, उपकर्ता *m.* (र्तृ).

Benevolence, कृपा, दया; universal —, मैत्री सर्वभूतेषु or समस्तभूतेषु.

Bent, नतस् -ता -तम्, प्रणतस् -ता -तम्, नम्रस् -म्रा -म्रम्.

Bereft, हीनस् -ना -नम्, वर्जितस् -ता -तम्, हृतस् -ता -तम्.

Besides, *prep.* ऋते with *abl.* or *acc.*, विना with *instr.* or *acc.*

Best, उत्तमस् -मा -मम्, श्रेष्ठस् -ष्ठा -ष्ठम्, परमस् -मा -मम्; *adv.* उत्तमम्, श्रेष्ठम्.

Bestow, to, दा or प्रदा (2 P. -ददाति or 1 P. -यच्छति).

Betray, to, प्रदा (3 P. -ददाति), त्यज् (1 P. त्यजति).

Better, भद्रतरस् -रा -रम्, श्रेयान् -यसी -यस् (स्); *adv.* वरम्, भद्रतरम्.

Between, मध्ये, अभ्यन्तरे, अन्तरे.

Beverage, पानम्; — of immortality, अमृतम्.

Bewail, to, विलप् (1 P. -लपति), परिदेव् (1 P. -देवति).

Bhágírathí (an epithet of the Ganges), भागीरथी.

Bharad-vája (a sage, son of Bṛihas-pati), भरद्वाजस्.

Bharata (name of a king), भरतस्.

Bheel (name of a barbarous tribe), भिल्लस्.

Bhíshma (uncle of Páṇḍu and Dhṛita-ráshṭra), भीष्मस्.

Big, विपुलस् -ला -लम्; — with young, आसन्नप्रसवस् -वा -वम्.

Bind, to, बन्ध् or निबन्ध् (9 P. -बध्नाति).

Bird, पक्षी *m.* (न्), खगस्, खेचरस्, विहगस्, विहङ्गस, विहङ्गमस्; a young —, पक्षिशावकस्.

Birth, जन्म *n.* (न्), उत्पत्तिस् *f.*, उद्भवस्.

Bitterly, उग्रम्, सकरुणम्.

Black, कृष्णस् -ष्णा -ष्णम्, असितस् -ता -तम्, श्यामस् -मा -मम्.

Blaze, to, ज्वल् or प्रज्वल् (1 P. -ज्वलति).

Blaze, *subs.* ज्वालस्, ज्वलस्.

Blazing, ज्वलन् -लन्ती -लत् (त्), प्रज्वलितस् -ता -तम्.

Bleed, to, रक्तं मुच् (6 P. मुञ्चति); (die) मृ (6 A. म्रियते).

Blessed, धन्यस् -न्या -न्यम्, मङ्गलस -ला -लम्, सिद्धस् -द्धा -द्धम्.

Blessing, *subs.* आशीस् *f.* (-शिस्), आशीर्वादस्.

Blind, *adj.* अन्धस् -न्धा -न्धम्, अन्धकस् -का -कम्, अचक्षुस् -क्षुस् -क्षुस् (-क्षुस्).

Bliss, सुखम्, परमसुखम्.

Blockhead, मूर्खस्, बर्बरस्.

Blood, असृक् *n.* (ज्), शोणितम्, रुधिरम्, रक्तम्.

Bloom, in full, विकसन् -सन्ती -सत् (त्).

Blossom, पुष्पम्, कुसुमम्, मुकुलस्.

Blow, to, वा or प्रवा (2 P. -वाति).

Blow, *subs.* आघातस्, प्रहारस्.

Blown away, अपध्मातस् -ता -तम्, अपहृतस् -ता -तम्.

Blue, नीलस् -ला -लम्, नीलवर्णस् -र्णा -र्णम्.

Board, फलकस् -कम्, दीर्घकाष्ठम्; to go on — a ship, नावम् आरुह् (1 P. -रोहति).
Boast, to, विकत्थ् (1 A. -कत्थते).
Boat, नौस् *f.*, नौका, उडुपस्.
Bodily, शारीरिकस् -की -कम्; — existence, संसारस्.
Body, शरीरम्, कायस् -यम्, देहस् -हम्.
Boiled, क्वथितस् -ता -तम्; rice — with sugar, मिष्टान्नम्.
Bond, बन्धनम्, बन्धस्, पाशस्.
Bone, अस्थि *n.* See Gram. 122.
Book, शास्त्रम्, पुस्तकम्, ग्रन्थस्.
Border (of a river), तीरम्, कूलम्, तटस् -टम्.
Born, to be, जन् (4 A. जायते), उत्पद् (4 A. -पद्यते).
Born, जातस् -ता -तम्, जनितस् -ता -तम्, उत्पन्नस् -न्ना -न्नम्.
Both, *adj.* उभौ *m. du.*; *adv.* च — च see Gram. 912.
Bottle, काचकूपी, काचपात्रम्.
Bound, *pass. part.* बद्धस् -द्धा -द्धम्, निबद्धस् -द्धा -द्धम्; whither —? क्व जिगमिषुस् -षुस् -षु.
Boundless, अमितस् -ता -तम्, अपरिमितस् -ता -तम्.
Bow, to, (*intrans.*) प्रणम् (1 P. -णमति); to — down to any one's feet, पादयोः प्रणिपत् (1 P. -पतति).
Bow (the weapon), धनुस् *n.*, चापस्, कार्मुकम्.
Box, भाण्डम्, पात्रम्, आधारस्.
Boy, बालस्, बालकस्, कुमारस्.
Brahma (the supreme spirit), ब्रह्म *n.* (न्).
Brahmá (the creator), ब्रह्मा *m.* (न्).
Bráhman, ब्राह्मणस्, विप्रस्, द्विजस्, द्विजातिस् *m.*

Brahmanhood, ब्राह्मणत्वम्, ब्राह्मण्यम्.
Brave, शूरस् -रा -रम्, वीरस् -रा -रम्, पराक्रान्तस् -न्ता -न्तम्.
Bray, to, खरनादं कृ (8 P. A. करोति, कुरुते).
Break, to, भञ्ज् (7 P. भनक्ति), भिद् (7 P. भिनत्ति).
Breast, वक्षस् *n.*, उरस् *n.*; (of a female) स्तनस्, पयोधरस्.
Breath, प्राणस्, असुस् *m.*
Brick, इष्टका, इष्टिका.
Bridge, सेतुस् *m.*, पिण्डलस्.
Brightly, तेजसा, कान्त्या, विमलम्.
Brightness, तेजस् *n.*, रुचिस् *f.*, शोभा.
Brilliant, तेजस्वी -स्विनी -स्वि (न्), तेजोमयस् -यी -यम्.
Bring, to, आनी or उपानी (1 P. -नयति); to — forth, प्रसु (in *pass.* -सूयते).
Brink, तीरम्, कूलम्, तटम्.
Broken, भग्नस् -ग्ना -ग्नम्, भिन्नस् -न्ना -न्नम्; — up, भज्यमानस् -ना -नम् (*pres. pass. part.*).
Broken-hearted, भग्नहृदयस् -या -यम्, दलहृदयस् -या -यम्.
Brook, स्रोतस् *n.*, अल्पनदी.
Brother, भ्राता *m.* (तृ).
Brute, पशुस् *m.*, तिर्यङ् *m.* (च्).
Build, to, निर्मा (2 P. -माति).
Bundle, भारस्, गुच्छस्.
Burn, to, (*trans.*) दह् (1 P. दहति); (*intrans.*) दह् (4 P. दह्यति or in *pass.* दह्यते).

Burning, दह्यमानस् -ना -नम्, दाहकस् -हिका -कम् तापकस् -का -कम्.
Burnt, दग्धस् -ग्धा -ग्धम्, तप्तस् -प्ता -प्तम्, भ्रुष्टस् -ष्टा -ष्टम्.
Burst, to, (*intrans.*) भिद् (in *pass.* भिद्यते).
Business, कार्यम्, व्यापारस्, व्यवहारस्.
But, तु, किन्तु; who — myself, मत्तः कोऽन्यः; — how? ननु कथम्.
Buy, to, क्री (9 P. A. क्रीणाति, क्रीणीते).
By (denoting the agent, etc.), expressed by the *instr.*; (near) समीपे, निकटे.

Cairn, शिलोत्करस्, प्रस्तरचितिस् *f.*
Cake, अपूपस्, पिष्टकस्.
Calamity, विपत्, *f.* (द्), आपत् *f.* (द्), विपत्तिस् *f.*
Calcutta, कलिकाता.
Call, to (name), अभिधा (3 P. -दधाति); (summon) आह्वे (1 P. -ह्वयति); to — upon, प्रार्थ् (10 A. -अर्थयते); to — one's own, स्वकीयम् इति वद् (1 P. वदति).
Call, *subs.* आह्वानम्, सम्बोधनम्.
Calm, *adj.* शान्तस् -न्ता -न्तम्, प्रसन्नस् -न्ना -न्नम्; (having placid waters) शान्तोदकस् -का -कम्.
Calumniate, to, परिवद् (1 P. -वदति).
Can (to be able), शक् (5 P. शक्नोति; *pass.* शक्यते).
Candidly, निष्कपटम्, निर्व्याजम्, व्यक्तम्.

Capable, क्षमस् -मा -मम्, समर्थस् -र्था -र्थम्, योग्यस् -ग्या -ग्यम्.

Capture, to, ग्रह् (9 P. गृह्णाति), समाहृ (1 P. -हरति).

Caravan, सार्थस्; leader of a —, सार्थवाहस्.

Care (diligence), यत्नस्, प्रयत्नस्; being under his —, तेन पुष्यमाणस् -णा -णम्.

Carefully, यत्नतस्, यत्नेन, प्रयत्नतस्.

Careless, प्रमत्तस् -त्ता -त्तम्, निरपेक्षस् -क्षा -क्षम्, अनवहितस् -ता -तम्.

Caress, *subs.* आलिङ्गितम्; used to caresses, परिचितालिङ्गितस् -ता -तम्.

Carriage, यानम्, वाहनम्, रथस्.

Carried, ऊढस् -ढा -ढम्; — away, अपनीतस् -ता -तम्, अपोढस् -ढा -ढम्.

Carry, to, वह् (1 P. वहति); to — off, अपवह्, अपहृ (1 P. -हरति).

Cart, शकटस्, वाहनम्.

Carve, to, निकृत् (6 P. -कृन्तति), व्यवच्छिद् (7 P. A. -च्छिनत्ति, -च्छिन्ते).

Case, अर्थस्, वृत्तान्तस्; as the — is, यथार्थम्; such being the —, तथा सति; it is the same in the — before us, प्रकृते ऽपि तुल्यम्.

Cast, to, क्षिप् (6 P. क्षिपति), अस् (4 P. अस्यति); to — the eyes, दृष्टिं पत् (in *caus.* पातयति); to — up (deposit), न्यस्.

Cast, *pass. part.* क्षिप्तस् -प्ता -प्तम्, अस्तस् -स्ता -स्तम्, पातितस् -ता -तम्.

Caste, वर्णस्, जातिस् *f.*; the four castes, चातुर्वर्ण्यम्.
Cat, मार्जारस्, विडालस्, ओतुस् *m.*
Catch, to, ग्रह् (9 P. गृह्णाति), धृ (1 P. धरति); to — hold of, ग्रह्.
Cause, to, जन् (in *caus.* जनयति), उत्पद् (in *caus* -पादयति).
Cause, कारणम्, हेतुस् *m.*, निमित्तम्; instrumental —, निमित्तम्; material —, उपादानकारणम्.
Causing, *subs.* हेतुत्वम्.
Cave, गुहा, गह्वरम्, कन्दरस्.
Cease, to, विरम् (1 P. -रमति), निवृत् (1 A. -वर्तते).
Celebrate, to, प्रशंस् (1 P. -शंसति, *pass.* -शस्यते), कृत् (10 P. कीर्तयति).
Celebrated, कीर्तितस् -ता -तम्, विश्रुतस् -ता -तम्, प्रथितस् -ता -तम्, ख्यातस् -ता -तम्.
Celebration, अनुष्ठानम्; which have left only the legends of their —, कथावशेषस् -षा -षम्.
Celestial, दिव्यस् -व्या -व्यम्, दैवस् -वी -वम्.
Ceremonial, आचारस्, विधिस् *m.*, संस्कारस्
Ceremony, क्रिया, विधिस् *m.*
Certain, ध्रुवस् -वा -वम्, निश्चितस् -ता -तम्; (some), कश्चित् काचित् किञ्चित्, एकस् -का -कम्.
Certainly, अवश्यम्, ध्रुवम्, नूनम्.
Change, विक्रिया, परिणामस्, विपर्ययस्.
Chaplet, माला, माल्यम्, स्रक् *f.* (ज्).
Charge (commission), अधिकारस्, नियोगस्.
Chariot, रथस्, स्यन्दनस्.

Charms (spells), मन्त्रम्; (beauty) रूपम्, शोभा.
Chased, अनुसृतस् -ता -तम्, अनुधावितस् -ता -तम्.
Cheerfully, सहर्षम्, सानन्दम्.
Cherishing, *pres. part.* उद्वरन् -रन्ती -रत् (त्).
Cherishing, *subs.* परिपालनम्.
Chest (breast), उरस् *n.*, वक्षस् *n.*
Chief, *subs.* पतिस्, ईश्वरस्, ईशस्.
Chief, *adj.* परमस् -मा -मम्, परस् -रा -रम्, प्रधानस् -ना -नम्; *adv.* प्रधानतस्, प्रधान्यतस्.
Child, बालस्, दारकस्, शिशुस् *m.*
Choice, वरणम्, वरस्.
Churn, to, मन्थ् (9 P. मथ्नाति), मथ् (1 P. मथति).
Churned, मथितस् -ता -तम्, प्रमथितस् -ता -तम्; (*pres. pass. part.*) मथ्यमानस् -ना -नम्.
Churning-stick, मन्था *m.* (मथिन्, Gram. 162).
Circumstance, वृत्तम्, वृत्तान्तस्; all the circumstances of, यथावृत्तम्.
Citizen, पौरस्, पौरजनस्.
City, नगरम् -री, पुरम् -री.
Claim, to, प्रार्थ् (10 A. -अर्थयते), क्षीब् (8 P. -करोति).
Clear, प्रसन्नस् -न्ना -न्नम्, विमलस् -ला -लम्; निर्मलस् -ला -लम्.
Cling, to, अवलम्ब् (1 A. -लम्बते).
Close, *subs.* अवसानम्, अत्ययस्, अवसायस्.
Close, *adj.* समीपस् -पा -पम्; —at hand, आसन्नस् -न्ना -न्नम्.
Cloth, पटस्, वस्त्रम्, वासस् *n.*
Clothing, परिधानम्, प्रावारस्, प्रच्छादनम्.

Cloud, मेघस्, घनस्, अभ्रम्, जीमूतस्, पर्जन्यस्, जलदस्.
Clown, वृषलस्, जानपदस्.
Club, लगुडस्, गदा, परिघस्; — in-hand, लगुडहस्तस -स्ता -स्तम्.
Cocoa-nut, नारिकेलस्, नारिकेरस्.
Cock, कुक्कुटस्, चरणायुधस्.
Coin, मुद्रा, टङ्कस्, निष्कस् -कम्.
Cold, शीतस् -ता -तम्, शीतलस् -ला -लम्, शिशिरस् -रा -रम्.
Collect, to, चि or सञ्चि (5 P. A. -चिनोति, -चिनुते).
Colony, अधिवासिनस् *m. pl.*, प्रदेशवासिनस *m. pl.*
Colour, वर्णस्, रागस्, रङ्गस्.
Come, to, आगम् (1 P. -गच्छति); to — out of, निर्गम्, निःसृ (1 P. -सरति); to — upon, आक्रम् (1 P. -क्रामति); to — to know, परिज्ञा (9 P. A. -जानाति, -जानीते); *the life to* —, परलोकस्.
Comfort, सुखम्, सन्तोषस्.
Coming, *pres. part.* आगच्छन् -च्छन्ती -च्छत् (त्).
Command, to, आज्ञा (in *caus.* -ज्ञापयति), आदिश् (6 P. -दिशति).
Command, *subs.* आज्ञा, आदेशस्, नियोगस्.
Commence, to, आरभ् or प्रारभ् or समारभ् (1 A. -रभते).
Commerce, वाणिज्यम्, वणिक्पथम्.
Commit, to, कृ (8 P. A. करोति, कुरुते), आचर् (1 P. -चरति).
Common, सामान्यस् -न्या -न्यम्, साधारणस् -णा or -णी -णम्; *the* — people, साधारणा जनाः *m. pl.*

Communication, संलापस्, आलापस्, सम्भाषस्.
Community, सामान्यम्; — of origin, एकमूलत्वम्.
Companion सहायस्, सहचरस्.
Company, सहायता, साहचर्यम्.
Compassion, दया, कृपा, कारुण्यम्.
Compel, to, expressed by the *caus.* with बलात् or बलेन.
Complain, to, विलप् (1 P. -लपति), परिदेव् (1 A. -देवते).
Complete, to, समाप् (in *caus.* -आपयति).
Completely, अशेषतस्, अखिलेन, सम्यक्.
Composed, विरचितस् -ता -तम्, कल्पितस् -ता -तम्, ग्रथितस् -ता -तम्.
Condition, अवस्था, दशा, भावस्.
Conduct, to, आनी (1 P. -नयति).
Conduct, *subs.* आचारस्, प्रवृत्तिस् *f.*, चरितम्.
Confession, स्वीकारस्, अङ्गीकारस्.
Confidence, विश्वासस्, प्रत्ययस्, समाश्वासस्.
Confinement, बन्धनम्, रोधस्, निरोधनम्.
Conformable, अनुरूपस् -पा -पम्, सदृशस् -शी -शम्.
Conformity, आनुरूप्यम्, अनुसारस्; in — to, अनुसृत्य with *acc.*, अनुसारेण in *comp.*
Confounded, आकुलितस् -ता -तम्, व्याकुलितस् -ता -तम्.
Conquer, to, जि (1 P. A. जयति, -ते), पराजि (1 A. -जयते).
Conquered, जितस् -ता -तम्, पराजितस् -ता -तम्, पराभूतस् -ता -तम्.
Consent, to, सम्मन् or अनुमन् (4 P. A. -मन्यते).
Consequence, फलम्; in — of, प्रयोगतस्, or expressed by the *abl.*

Consider, to, चिन्त् (10 P. चिन्तयति), ध्यै (1 P. ध्यायति).
Consign, to, ऋ or समृ (in *caus.* -अर्पयति), प्रतिपद् (in *caus.* -पादयति).
Consisting of, मयस् -यी -यम् affixed; आत्मकस् -त्मिका -कम्, रूपस् -पा -पम् (at the end of a *comp.*).
Constant, नित्यस् -त्या -त्यम्, सनातनस् -नी -नम्.
Consternation, विस्मयस्, त्रासस्, सन्त्रासस्.
Constitute, to, (*trans.*) स्था (in *caus.* स्थापयति).
Construct, to, निर्मा (2 P. -माति), कृ (8 P. A. करोति, कुरुते).
Consultation, मन्त्रस्, सम्मन्त्रणम्, संवादस्.
Consume, to (burn), दह् (1 P. दहति, *pass.* दह्यते).
Consumed, दग्धस् -ग्धा -ग्धम्, नष्टस् -ष्टा -ष्टम्, नाशितस् -ता -तम्.
Contact, संसर्गस्, स्पर्शस्, सङ्गस्.
Contend, to, युध् (4 A. युध्यते), विग्रह् (9 P. A. -गृह्णाति, -गृह्णीते).
Contentment, सन्तोषस्, अस्पृहा, निराकांक्षा.
Contest, कलहस्, विग्रहस्, विरोधस्.
Continue, to, प्रवृत् (1 A. -वर्तते).
Contrive, to, प्रचिन्त् or उपायं प्रचिन्त् (10 P. -चिन्तयति).
Convenience, सुखम्; at your —, तव प्रस्तावेन.
Conversation, आलापस्, संलापस्, कथोपकथनम्.
Convoke, to, समाह्वे (1 P. -ह्वयति); to — an assembly, सभां कृ (8 P. A. करोति, कुरुते).
Cool, शीतस् -ता -तम्, शीतलस् -ला -लम्, शिशिरस् -रा -रम्.
Cool-rayed, शीतांशुस् -शुस् -शु.

Cord, रज्जुस् *f.*, गुणस्, सूत्रम्; (for churning) नेत्रम्.
Corded, सगुणस् -णा -णम्; रज्जुबद्धस् -द्धा -द्धम्.
Correctly, यथार्थम्, यथातथम्, यथावत्.
Corrupt, to, दुष् (in *caus.* दूषयति).
Cottage, उटजस्, वेश्म *n.* (न्).
Cotton, तूलस् -लम्, तूलकम्, पिचुलस्.
Country, देशस्, प्रदेशस्, विषयस्.
Courage, वीर्यम्, धैर्यम्, पराक्रमस्.
Course (of a river), प्रवाहस्, रयस्; in — of time, कालेन गच्छता.
Court, सभा; — of law, व्यवहारमण्डपस्.
Court-yard, गृहाङ्गणम्, प्राङ्गणम्.
Cow, गौस् *f.* (गो, see Gram. 133).
Crawl, to, सृप् or विसृप् (1 P. -सर्पति), उरसा गम् (1 P. गच्छति).
Create, to, सृज् or विसृज् (6 P. -सृजति).
Creating, desirous of, सिसृक्षुस् -क्षुस् -क्षु.
Creation (the universe), सर्गस्, विश्वम्.
Creator, स्रष्टा *m.* (तृ), धाता *m.* (तृ); — of the universe, विश्वस्रष्टृ *m.*
Creature, भूतम्, जन्तुस् *m.*, प्राणी *m.* (न्).
Crime, अपराधस्, पापम्, पातकम्.
Crops, शस्यम्, कृषिफलम्, क्षेत्रफलम्.
Cross, to, तॄ (1 P. तरति), पारं गम् (1 P. गच्छति).
Crossing, *pres. part.* तरन् -रन्ती -रत् (त्).
Cross-tempered, विषमशीलस् -ला -लम्.
Crow, to, रु (2 P. रौति).

Crow, *subs.* काकस्, वायसस्.
Cruelty, नैष्ठुर्यम्, क्रौर्यम्, अभिद्रोहस्.
Crush, to, मृद् (9 P. मृद्नाति), चूर्ण् (10 P. चूर्णयति).
Cry, to, रुद् (2 P. रोदिति); to — out, उत्क्रुश् (1 P. -क्रोशति).
Cry, *subs.* उत्क्रोशस्, नादस्.
Crying, रोदनम्, क्रन्दनम्, उत्क्रोशस्.
Cubit, हस्तस्, अरत्निस् *m.*, किष्कुस् *m. f.*
Cudgel, लगुडस्, वेत्रम्, दण्डस्.
Culpable, to be, अपराध् (4 P. -राध्यति).
Cultivated, कृष्टस् -ष्टा -ष्टम्, कर्षितस् -ता -तम्.
Culture, परिष्कारस्, सेवनम्.
Cup, पात्रम्, कमण्डलु *n.*
Cupidity, लोभस्, अभिलाषस्, कामुकत्वम्.
Curds, दधि *n.*; milk with —, पायसम्.
Current, स्रोतस् *n.*
Curse, to, शप् (1, 4 P. A. -शपति, -ते, शप्यति, -ते).
Cushion, आस्तरणम्, विस्तरस्, उपधानम्.
Custom (impost), शुल्कस् -ल्कम्, करस्.
Cut, to, कृत् (6 P. कृन्तति), छिद् (7 P. छिनत्ति).
Cut, *pass. part.* कृत्तस् -त्ता -त्तम्, छिन्नस् -न्ना -न्नम्, लूनस् -ना -नम्.

Daily, प्रतिदिनम्, प्रत्यहम्, दिने दिने.
Daitya (a son of Diti, a demon), दैत्यस्, दैतेयस्.
Dale, दरी, कन्दरस्.

Dame, आर्या, भाविनी, शालिनी.

Dánava (a son of Danu, a demon), दानवस्.

Dance, *subs.* नृत्यम्.

Dangerous, भयङ्करस् -री -रम्, भयानकस् -की -कम्.

Danu, दनुस् *f.*; son of —, दानवस्.

Dark, *adj.* तामसस् -सी -सम्; — night, नष्टचन्द्रा रात्रिस् *f.*

Dark, *subs.* अन्धकारस्, तमस् *n.*

Darkened, अन्धकारितस् -ता -तम्, तमोवृतस् -ता -तम्.

Darkness, अन्धकारस्, तमस् *n.*; region of —, तामिस्रस्; spirit of —, निशाचरस्.

Darśana (*lit.* 'demonstration,' a name given to the Indian systems of philosophy), दर्शनम्; author of a —, दर्शनकारकस्.

Dash, to — to pieces, भिद् (7 P. A. भिनत्ति, भिन्ते).

Dasyu (name of a class of demons), दस्युस् *m.*

Daughter, दुहिता *f.* (तृ), सुता, पुत्री, तनया, आत्मजा; — of Yajña-sena, याज्ञसेनी.

Day, दिवसस्, दिनम्, अहर् *n.* (न्, see Gram. 156); one —, एकदा; to this —, अद्यनावधि; to the present —, अद्यपर्यन्तम्.

Dazzled, क्षिन्नदृष्टिस् -ष्टिस् -ष्टि, उपहतनयनस् -ना -नम्.

Dead, मृतस् -ता -तम्, प्रेतस् -ता -तम्, परेतस् -ता -तम्.

Dear, प्रियस् -या -यम्, सुप्रियस् -या -यम्, दयितस् -ता -तम्.

Death, मृत्युस् *m.*, मरणम्, निधनम्, पञ्चत्वम्.

Deathless, अमरस् -रा or -री -रम्, शाश्वतस् -ती -तम्.

Decay, क्षयस्, सङ्क्षयस्.

Deceit, कपटस् -टम्, छलम्, व्याजस्.
Deceive, to, वञ्च् (in *caus.* वञ्चयते), प्रलभ् (1 A. -लभते).
Decent, विनीतस् -ता -तम्, विनयोपेतस -ता -तम्.
Declare, to, प्रख्या (in *caus.* -ख्यापयति), प्रवच् (2 P.-वक्ति).
Decline, to (decrease), ह्रस् (1 P. ह्रसति).
Decree, स्थितिस् *f.*, नियमस्.
Decrepitude, जरा, जरावस्था.
Dedicated, प्रतिष्ठितस् -ता -तम्; a hymn — to Srí, श्रीसूक्तम्.
Deed, कर्म *n.* (न्), क्रिया, चेष्टितम्.
Deem, to, मन् (4 A. मन्यते), विचर् (in *caus.* -चारयति).
Deep, *adj.* गम्भीरस् -रा -रम्, गाढस् -ढा -ढम्.
Deep, *subs.* (sea) सागरस्, समुद्रस्, अब्धिस् *m.*
Deeper, गम्भीरतरस् -रा -रम्; of — tone, धीरतरस -रा -रम्.
Deeply, गम्भीरम्; having sighed —, विनिःश्वस्य.
Deer, मृगस्, हरिणस्, रुरुस् *m.*; a young —, मृगपोतकस्, हरिणबालकस्.
Defeat, to, जि (1 P. A. जयति, -ते), पराजि (1 A. -जयते), अभिभू (1 P. -भवति).
Defeated, जितस् -ता -तम्, पराजितस् -ता -तम्; (frustrated) वितथीकृतस् -ता -तम्.
Defend, to, रक्ष् (1 P. रक्षति), पा (in *caus.* -पालयति).
Deferred, विलम्बितस् -ता -तम्.
Defunct, मृतस् -ता -तम्, गतासुस् -सुस् -सु.
Degree, परिमाणम्; to such a —, तावत्; by degrees, शनैः शनैस्, क्रमशस्, क्रमात्.

Deity, देवस्, देवता, परमेश्वरस्.
Delaying, *subs.* दीर्घसूत्रत्वम्.
Delhi, डिल्लि, डिल्लिनगरी.
Deliberation, विचारस्, विचारणम्, चिन्ता.
Delicate, सुललितस् -ता -तम्, स्वादुस् -दुस् or -दी -दु, मिष्टस् -ष्टा -ष्टम्.
Delight, मुदा, हर्षस्, मुत् *f.* (द्).
Delightful, रम्यस् -म्या -म्यम्, मनोरमस् -मा -मम्, मनोहरस् -रा -रम्.
Deliver, to, त्रै or परित्रै (1 A. -त्रायते).
Deliverance, रक्षा, परित्राणम्, मोक्षस्.
Deluded, मूढस् -ढा -ढम्, मोहितस् -ता -तम्.
Delusion, माया, मोहस्, भ्रमस्.
Demand, to (question), प्रच्छ् (6 P. पृच्छति); (claim) याच् (1 A. याचते).
Demon, असुरस्, पिशाचस्, राक्षसस्.
Deny, to, प्रत्याख्या (2 P. -ख्याति), अपवद् (1 P. -वदति).
Depart, to, अपगम् (1 P. -गच्छति), प्रस्था (1 A. -तिष्ठते).
Departed, गतस् -ता -तम्, अपगतस् -ता -तम्, प्रस्थितस् -ता -तम्.
Departure, गमनम्, अपगमस्, प्रयाणम्.
Depend, to, आश्रि (1 P. -श्रयति).
Dependant, depending; आश्रितस् -ता -तम्; — on the rain, वर्षायत्तस् -त्ता -त्तम्.
Deposit, to, न्यस् (4 P. -अस्यति), निधा (3 P. -दधाति).
Deprived, हीनस् -ना -नम्, वियुक्तस् -क्ता -क्तम्, रहितस् -ता -तम्.

Derive, to (produce), उत्पद् (in *caus.* -पादयति).

Derived, उत्पन्नस् -न्ना -न्नम्, व्युत्पन्नस् -न्ना -न्नम्; to be —, *fut. pass. part.* प्राप्नव्यस् -व्या -व्यम्.

Dervise, योगी *m.* (न्), सन्न्यासी *m.* (न्).

Descend, to, अवतृ (1 P. -तरति), अवरुह् (1 P. -रोहति).

Descended, अवतीर्णस् -र्णा -र्णम्, अवरूढस् -ढा -ढम्; to be — from, उत्पद् (in *pass.* -पद्यते).

Describe, to, वर्ण् or अनुवर्ण् (10 P. -वर्णयति).

Desert, to, त्यज् or परित्यज् (1 P. -त्यजति), हा (3 P. जहाति).

Desert (wilderness), मरुस्थली, जङ्गलम्, अरण्यम्.

Deserve, to, अर्ह् (1 P. A. अर्हति, -ते).

Deserving, अर्हस् -र्हा -र्हम्, उचितस् -ता -तम्.

Desire, to, इष् (6 P. इच्छति), अभिलष् (1 or 4 P. -लषति, -लष्यति).

Desire, लोभस्, इच्छा, अभिलाषस्; — upon —, उत्तरोत्तरलोभस्.

Desiring, इच्छन् -च्छती or -च्छन्ती -च्छत् (त्), साभिलाषस् -षा -षम्.

Desirous, इच्छुस् -च्छुस् -च्छु; — of creating, सिसृक्षुस् -क्षुस् -क्षु; — of knowing, जिज्ञासुस् -सुस् -सु.

Desolate, शून्यस् -न्या -न्यम्, निर्जनस् -ना -नम्, विजनस् -ना -नम्.

Despicable, गर्हितस् -ता -तम्, अवमाननीयस् -या -यम्, क्षुद्रस् -द्रा -द्रम्.

Despise, to, अवमन् (4 A. -मन्यते), अवज्ञा (9 P. -जानाति).

Destined, विहितस् -ता -तम्, परिकल्पितस् -ता -तम्.

Destiny, दैवम्, भाग्यम्, विधिस् *m.*

Destroy, to, नश् or विनश् (in *caus.* -नाशयति); (kill) हन् (2 P. हन्ति).

Destruction, नाशस्, विनाशस्.

Detach, to, वियुज् (7 P. -युनक्ति).

Determine, to, विनिर्णी (1 P. -णयति), निश्चि (5 P. -चिनोति).

Developing, — itself from itself, परिणम्य स्वयं स्वतः.

Devoid, हीनस् -ना -नम्, रहितस् -ता -तम्.

Devote, to (one's self, *lit.* one's mind, to anything), मनो धा (3 P. दधाति, with *loc.*).

Devoted, भक्तियुक्तस् -क्ता -क्तम्, भक्तस् -क्ता -क्तम्, आसक्तस् -क्ता -क्तम्.

Devotee, योगी *m.* (न्), तपस्वी *m.* (न्).

Devotion, भक्तिस् *f.*, तपस् *n.*, धर्मत्वम्.

Devour, to, ग्रस् (1 A. ग्रसते), भक्ष् (10 P. भक्षयति).

Devout, भक्तस् -क्ता -क्तम्; — austerities, तपस् *n. sing.*

Dhanvantari (the physician of the gods), धन्वन्तरिस् *m.*

Dhívara (a fisherman), धीवरस्.

Dialect, देशभाषा, उक्तिस् *f.*

Die, to, मृ (6 A. म्रियते), संस्था (1 A. -तिष्ठते), पञ्चत्वं गम् (1 P. गच्छति).

Difference, अन्तरम्, वैलक्षण्यम्, विपर्ययस्.

Different, विविधस् -धा -धम्, नाना *ind.*, नानाविधस् -धा -धम्.

Dignity, उत्कर्षस्, प्रतिपत्तिस् *f.*, परमपदम्.

Dilapidate, to, ध्वंस् (in *caus.* ध्वंसयति), नश् (in *caus.* नाशयति).

Diligent, उद्योगी -गिनी -गि, उद्युक्तस् -क्ता -क्तम्.

Diminution, क्षयस्, ह्रासस्.

Direct, to, उद्दिश् (6 P. -दिशति).

Direction (quarter), दिक् *f.* (श्); in all directions, सर्वतस्; in a hundred directions, शतधा.

Dirty, मलिनस् -ना -नम्, मलीमसस् -सा -सम्, पङ्किलस् -ला -लम्.

Disappear, अन्तर्धा (in *pass.* -धीयते), विलुप् (in *pass.* -लुप्यते).

Discharge (performance), अनुष्ठानम्, आचरणम्.

Disciple, शिष्यस्, छात्रस्.

Discipline, शिक्षा; one who maintains the — of the four castes, वर्णधर्मसंस्थापकस्.

Discoloration, कालुष्यम्, वैवर्ण्यम्.

Discomfited, पराभूतस् -ता -तम्, निर्जितस् -ता -तम्, पराजितस् -ता -तम्.

Discomfiture, पराभवस्, पराजयस्.

Discourse, to, भाष् (1 A. भाषते), आलप् (1 P. -लपति).

Discover, to, निरूप् (10 P. -रूपयति).

Discus, चक्रम्; the holder of the —, चक्री *m.* (न्).

Discussion, वादस्, वादानुवादस्, विचारस्.

Disease, रोगस्, व्याधिस् *m.*

Dishonestly, अन्यायेन; — acquired, अन्यायावाप्तस् -प्ता -प्तम्.

Disk, मण्डलम्, विम्बस् -बम्, परिधिस् *m.*

Dismount, to, अश्वाद् अवरुह् (1 P. -रोहति) or अवतॄ (1 P. -तरति).

Disputation, dispute, विवादस्, वाग्युद्धम्, वादयुद्धम्.
Distinguished, विशिष्टस् -ष्टा -ष्टम्, ख्यातस् -ता -तम्, ग्रथितस् -ता -तम्.
Distress, आपत् *f.* (द्), विपत् *f.* (द्), विपत्तिस् *f.*
Distressed, पीडितस् -ता -तम्, आर्तस् -र्ता -र्तम् (in *comp.*).
Distressing, पीडाकरस् -री -रम्, दुःखकरस् -री -रम्.
Disturbed, व्याकुलस् -ला -लम्; to be —, व्याकुलीभू (1 P. -भवति).
Diti, दितिस् *f.*; son of —, दैतेयस्, दैत्यस्.
Diverted (turned aside), to be, अपया (2 P. -याति).
Divine, दिव्यस् -व्या -व्यम्, दैवस् -वी -वम्; — knowledge, ज्ञानम्.
Divinity (a god), देवस्, सुरस्, विबुधस्.
Do, to, कृ (8 P. A. करोति, कुरुते).
Doctor (physician), भिषक् *m.* (ज्), वैद्यस्.
Doctrine, मतम्; such is the — of Vyása, इति व्यासेन मन्यते.
Doe, हरिणी, मृगी, मृगवधूस् *f.*
Dog, श्वा *m.* (श्वन्, see Gram. 155 *a.*), कुक्कुरस्.
Doing, *pres. part.* (exerting labour) यतमानस् -ना -नम्.
Doing, *subs.* चरित्रम्, चरितम्, चेष्टितम्.
Domain, राष्ट्रम्, राज्यम्, विषयस्.
Domestic, गृह्यस् -ह्या -ह्यम्; office of — priest, पौरोहित्यम्.
Doom, विधिस् *m.*, नियतिस् *f.*
Door, द्वारम्, द्वार् *f.* (र्).

Doubled, द्विगुणस् -णा -णम्, द्विगुणितस् -ता -तम्.
Doubt, to, शङ्क् (1 A. शङ्कते); — not, शङ्का न कर्तव्या.
Doubt, शङ्का, सन्देहस्, संशयस्; without —, निःशङ्कम्.
Dove, कपोतस्, पारावतस्.
Down, *adv.* अधस्, अधस्तात्, अधो-धस्.
Draught (beverage), पानम्, पानीयम्.
Draupadí (= Krishṇá the daughter of Dru-pada), द्रौपदी.
Dream, स्वप्नस्, स्वप्नदर्शनम्.
Dressed, आच्छादितस् -ता -तम्, परिच्छन्नस् -न्ना -न्नम्, वेष्टितस् -ता -तम्.
Dried up, to be, शुष् or परिशुष् (4 P. -शुष्यति), शोषं या (2 P. याति).
Drink, to, पा (1 P. पिबति).
Drink, *subs.* पानम्, पानीयम्, पयस् *n.*
Drinking, *subs.* पानम्, पीतिस् *f.*
Droṇa (son of Bharad-vája), द्रोणस्.
Drop, लवस्, विन्दुस् *m.*, कणस्.
Dross, मलम्, कलङ्कस्.
Drought, अनावृष्टिस् *f.*, अवर्षणम्.
Drowned, to be, मज्ज् or निमज्ज् (6 P. -मज्जति).
Drum, दुन्दुभिस् *m.*, मृदङ्गस्, पटहस्.
Dru-pada (king of the Páñcálas), द्रुपदस्.
Dry, to, (*trans.*) शुष् or परिशुष् (in *caus.* -शोषयति).
Dry, *adj.* शुष्कस् -ष्का -ष्कम्, परिशुष्कस् -ष्का -ष्कम्; — land, स्थलम्.
Dull (gross), स्थूलस् -ला -लम्, घनस् -ना -नम्.

Durgá (= Umá or Párvatí, daughter of Hima-vat and wife of Síva), दुर्गा.
Dust, धूली, रजस् *n.*, पांशुस् *m.*, रेणुस् *m. f.*
Duty, धर्मस्, कृत्यम्, कार्यम्.
Dwell, to, वस् or निवस् (1 P. -वसति).
Dwelling, *subs.* वेश्म *n.* (न्), आलयस्, निकेतनम्.

Each (every), expressed by प्रति prefixed, see Gram. 730, *e.*; — one, प्रत्येकम् *ind.*
Eager, अभिलाषी -षिणी -षि (न्); उत्सुकस् -का -कम्.
Ear, कर्णस्, श्रोत्रम्.
Earliest, प्रथमस् -मा -मम्.
Early (in the morning), प्रभाते, प्रत्यूषे, प्रातःकाले.
Earnestness, उद्योगस्, औत्सुक्यम्, उत्साहस्.
Earning, *subs.* उपार्जनम्; earnings of mechanical labour, कारुजानि धनानि *n. pl.*
Earth, भूस् *f.*, भूमिस् *f.*, भूतलम्, मही, पृथिवी, मेदिनी, धरणी.
Ease, सुखम्; with —, लीलया.
Easily, सुखेन, निरायासम्, सुकरम्.
Easy, सुकरस् -रा or -री -रम्, निरायासस् -सा -सम्.
Eat, to, खाद् (1 P. खादति), अद् (2 P. अत्ति), भक्ष् (10 P. भक्षयति), भुज् (7 A. भुंक्ते).
Education, शिक्षा, अध्यापनम्, विनयस्.
Effect, फलम्, फलोदयस्, प्रयोगस्.
Efficacy, प्रभावस्; of great —, अतिवीर्यस् -र्या -र्यम्.

Effort, यत्नस्, उत्साहस्, उद्यमस्.
Egg-born (a bird), अण्डजस्.
Either, अन्यतरस् -रा -रम्; either—or, वा—अथवा.
Elapse, to, अती (2 P. अत्येति), अतिक्रम् (1 P. -क्रामति).
Elephant, गजस्, हस्ती *m.* (न्), मातङ्गस्, नागस्.
Elephant-driver, हस्तिपकस्, हस्तिपालस्.
Eloquent, पटुस् -टुस् -टु, वाग्मी -ग्मिनी -ग्मि (न्).
Else, अन्यस् -न्या -न्यत्, इतरस् -रा -रत्, परस् -रा -रम्; nothing —, नान्यत् किञ्चित्.
Elsewhere, अन्यत्र, अन्यतस्, स्थानान्तरे.
Emancipation, मुक्तिस् *f.*, मोक्षस्, निर्वृतिस् *f.*
Embrace, to, आलिङ्ग् or समालिङ्ग् (1 P. A. -लिङ्गति, -ते).
Embrace, *subs.* आलिङ्गनम्, आलिङ्गितम्.
Emissary (spy), चारस्, प्रणिधिस् *m.*
Employ, to, प्रयुज् (7 A. -युंक्ते), अभ्यस् (4 P. -अस्यति).
Employed, प्रयुक्तस् -क्ता -क्तम्, प्रयोजितस् -ता -तम्, नियुक्तस् -क्ता -क्तम्.
Empty, शून्यस् -न्या -न्यम्, रिक्तस् -क्ता -क्तम्, सारहीनस् -ना -नम्.
Encounter, to, समागम् (1 P. -गच्छति), मिल् (6 P. मिलति).
End, to, (*intrans.*) अती (2 P. अत्येति).
End, अन्तस्, पर्यन्तम्; without —, अनन्तस् -न्ता -न्तम्.
Endeavour, to, यत् (1 A. यतते), समीह् (1 A. -ईहते).
Endeavour, *subs.* यत्नस्, प्रयत्नस्, उद्यमस्.
Ended, समाप्तस् -प्ता -प्तम्, अवसितस् -ता -तम्, अवसन्नस् -न्ना -न्नम्.

Endowed, endued, सम्पन्नस् -न्ना -न्नम्, युक्तस् -क्ता -क्तम्, -उपेतस् -ता -तम्.

Enduring, स्थायी -यिनी -यि (न्), स्थिरस् -रा -रम्.

Enemy, शत्रुस् *m.*, रिपुस् *m.*, अरिस् *m.*, वैरी *m.* (न्).

Energy, शक्तिस् *f.*, तेजस् *n.*; such energies as these, इत्यादिशक्तिस्.

Engage, to (promise), प्रतिज्ञा (9 A. -जानीते); to — in, प्रवृत् (1 A. -वर्तते with *loc.*).

Engaged (occupied), व्यापृतस् -ता -तम्, प्रवृत्तस् -त्ता -त्तम्, निरतस् -ता -तम्.

Engaging in, प्रवर्तमानस् -ना -नम्; — not with strife, *lit.* not fighting, अयुध्यमानस् -ना -नम्.

Engendered, जनितस् -ता -तम्, समुत्थितस् -ता -तम्.

Enjoin, to, आदिश् (6 P. -दिशति), आज्ञा (in *caus.* -ज्ञापयति).

Enjoined, आदिष्टस् -ष्टा -ष्टम्, निर्दिष्टस् -ष्टा -ष्टम्, विहितस् -ता -तम्.

Enjoy, to, भुज् or उपभुज् (7 P. A. -भुनक्ति, -भुंक्ते).

Enlarge, to (speak at length), सुविस्तरेण वद् (1 P. वदति).

Enmity, विरोधस्, वैरम्, शात्रवम्.

Enough, अलम्, see Gram. 918.

Enraged, क्रुद्धस् -द्धा -द्धम्, कुपितस् -ता -तम्, संरब्धस् -ब्धा -ब्धम्.

Enraptured, परमानन्दितस् -ता -तम्, प्रहर्षितस् -ता -तम्.

Enter, to, विश् or प्रविश् (6 P. -विशति); to — into,

lit. make, alliance, सन्धानं कृ (8 P. A. -करोति, -कुरुते).

Entice, to, आकृष् (1 P. -कर्षति).

Entirely, अशेषतस्, अशेषेण, सर्वशस्.

Entitled, अभिहितस् -ता -तम्, स्मृतस् -ता -तम्, आख्यातस् -ता -तम्.

Entreat, to, अञ्जलिं कृत्वा प्रार्थ् (10 P. A. प्रार्थयति, -ते).

Entrust, to, न्यस् or समर्पय् (in *caus.* -अर्पयति), प्रतिपद् (in *caus.* -पादयति).

Equal, तुल्यस् -ल्या -ल्यम्, समस् -मा -मम्, समानस् -ना -नम्.

Escape, to, पलाय् (1 A. पलायते).

Escaping, पलायमानस् -ना -नम्, (*ind. past part.*) पलायित्वा.

Especial, मुख्यस् -ख्या -ख्यम्, परमस् -मा -मम्, प्रवरस् -रा -रम्.

Essential, गुर्वर्थस् -र्था -र्थम्, बह्वर्थस् -र्था -र्थम्.

Establish, to, स्था or व्यवस्था (in *caus.* -स्थापयति).

Esteem, to, मन् (4 A. मन्यते).

Eternal, सनातनस् -नी -नम्, शाश्वतस् -ती -तम्.

Eternally, शश्वत्; — existing, *lit.* having no beginning, अनादिस् -दिस् -दि.

Eulogize, to, श्लाघ् (1 A. श्लाघते), प्रशंस् (1 P. -शंसति).

Evaporated, तप्तस् -प्ता -प्तम्, आतपशुष्कस् -ष्का -ष्कम्, परिशुष्कस् -ष्का -ष्कम्.

Even, अपि, एव; — though, यद्यपि.

Evening, प्रदोषस्, प्रदोषकालस्, सन्ध्या

Evening-tide, सन्ध्याकालस्, सन्ध्यासमयस्, प्रदोषकालस्.

Ever (at any time), कदाचित्, कदापि, कदाचन; (at all times) सदा, सततम्, सर्वदा.

Every, सर्वस् -र्वा -र्वम्, विश्वस् -श्वा -श्वम्; — man, एकैकजनस्; going — where, सर्वगतस् -ता -तम्; — month, प्रतिमासम्; — day, प्रतिदिनम्, प्रत्यहम्.

Evil, *adj.* पापस् -पा -पम्, दुष्टस् -ष्टा -ष्टम्, खलस् -ला -लम्, दुर्वृत्तस् -त्ता -त्तम्.

Evil, *subs.* पापम्, अशुभम्, अकुशलम्; the root of all —, सर्वेषाम् अनर्थानां मूलम्.

Exactly, यथार्थम्, यथातथम्, सम्यक्.

Exaltation, उन्नतिस् *f.*, समुन्नतिस् *f.*, उत्कर्षस्.

Examine, to, परीक्ष् (1 A. -ईक्षते), दृश् (1 P. पश्यति).

Example, दृष्टान्तस्, प्रमाणम्, आदर्शस्.

Excel, to, विशिष् (in *pass.* -शिष्यते), अतिक्रम् (1 P. -क्रामति)

Excellence, प्रकर्षस्, गुणस्, उत्कृष्टगुणस्.

Excellent, प्रशस्तस् -स्ता -स्तम्, श्रेष्ठस् -ष्ठा -ष्ठम्, उत्तमस् -मा -मम्.

Except, विना with *instr.* or *acc.*, ऋते with *abl.* or *acc.*

Excessive, अत्यन्तस् -न्ता -न्तम्, अधिकस् -का -कम्; — size, प्रस्थाधिक्यम्.

Excessively, भृशम्, अत्यन्तम्, निर्भरम्.

Excuse, to, क्षम् (1 A. क्षमते), मृष् (4 P. मृष्यति).

Exempt, वर्जितस् -ता -तम्, रहितस् -ता -तम्, हीनस्, -ना -नम्.

Exemption, मुक्तिस् *f.*, अभावस्; — from fear, अभयम्.

Exercise, अभ्यासस्; — of arms, अस्त्रशिक्षा, अस्त्रविद्या.
Exert one's self, to, यत् (1 A. यतते), व्यापृ (6 A. -प्रियते).
Exertion, यत्नस्, उत्साहस्, क्लेशस्.
Exhibit, to, दृश् (in *caus.* दर्शयति), प्रकाश् (in *caus.* -काशयति).
Exhort, to, उपदिश् (6 P. -दिशति), प्रबुध् (in *caus.* -बोधयति).
Exist, to, अस् (2 P. अस्ति), वृत् (1 A. वर्तते).
Existence, भावस्; (mundane) संसारस्.
Existing in, स्थस् स्था स्थम् at the end of a *comp.*, स्थितस् -ता -तम्.
Expense, व्ययस्; of considerable —, महामूल्यस् -ल्या -ल्यम्.
Expiate, to, शम् (in *caus.* शमयति), शुध् (in *caus.* शोधयति).
Expire, to, प्राणान् त्यज् (1 P. त्यजति).
Explain, to, व्याख्या (2 P. -ख्याति), प्रबुध् (in *caus.* -बोधयति).
Extent, पर्यन्तम्; of what —, किम्पर्यन्तस् -न्ता -न्तम्.
Exterminate, extirpate, to, उच्छिद् (7 P. -छिनत्ति), उन्मूल् (10 P. -मूलयति).
Extraordinary, अपूर्वस् -र्वा -र्वम्, अदृष्टपूर्वस् -र्वा -र्वम्, आश्चर्यस् -र्या -र्यम्; — might, प्रभावस्.
Extract, to, निष्कृष् (1 P. -कर्षति), उद्धृ (1 P. -हरति).
Eye, चक्षुस् *n.*, नयनम्, नेत्रम्, लोचनम्, अक्षि *n.* see Gram. 122, ईक्षणम्.
Eye-witness, प्रत्यक्षदर्शी *m.* (न्); of this I was —, इति मया प्रत्यक्षीकृतम्.

Fable, कथा, परिकथा, व्यपदेशस्.

Face, मुखम्, आननम्, आस्यम्, वदनम्; before his —, अभिमुखम्, प्रतिमुखम्, समक्षम्.

Fact, वस्तु, अर्थस्; a witness of any —, कस्मिंश्चिद् विषये साक्षी *m.* (न्).

Faculty, शक्तिस्; — of remembering, स्मरत्वम्.

Fail, to, न सिध् (4 P. सिध्यति), मोघीभू (1 P. -भवति).

Faint, *adj.* ग्लानस् -ना -नम्, परिग्लानस् -ना -नम्.

Fair (beautiful), सुन्दरस् -रा or -री -रम्, चारुस् -रुी -रु.

Faith, श्रद्धा, भक्तिस् *f.*, विश्वासस्.

Faithful, भक्तिमान् -मती -मत् (त्), भक्तियुक्तस् -क्ता -क्तम्.

Falcon, श्येनस्.

Fall, to, पत् (1 P. पतति), भ्रंश् (4 P. भ्रश्यति); to — out, गल् (1 P. गलति); to — down before, प्रणिपत्.

Fall, *subs.* पतनम्, पातस्, भ्रंशस्.

Fallen, पतितस् -ता -तम्, भ्रष्टस् -ष्टा -ष्टम्, च्युतस् -ता -तम्; — out, गलितस् -ता -तम्.

False, अनृतस् -ता -तम्, वितथस् -था -थम्; on — pretexts, छलेन मिथ्या.

Fame, कीर्त्तिस् *f.*, यशस् *n.*, प्रतिपत्तिस् *f.*

Famed, कीर्त्तितस् -ता -तम्, ख्यातस् -ता -तम्, विश्रुतस् -ता -तम्.

Family, कुलम्, वंशस्; — descent, अभिजनस्.

Far, *adv.* दूरम्, दूरे, दूरेण; as — as, expressed by आ prefixed with the *abl.* (see Gram. 917), or by पर्यन्तम् at the end of a *comp.*

Fare (food), भोजनम्, आहारस्.
Farmer, कृषकस्, क्षेत्रपतिस् *m.*
Fast, *adv.* शीघ्रम्, त्वरितम्, द्रुतम्.
Fasting, *subs.* उपवासस्, अनाहारस्, निरशनम्.
Fatal, मृत्युजनकस् -निका -कम्, मारकस् -रिका -कम्, अन्त करस् -री -रम्.
Fate, दैवम्, भाग्यम्, विधिस् *m.*
Father, पिता *m.* (तृ), जनिता *m.* (तृ), तातस्.
Fault, दोषस्, अपराधस्, व्यतिक्रमस्.
Favour, प्रसादस्, अनुग्रहस्; to shew —, प्रसद् (1, 6 P. -सीदति).
Fawn, हरिणी, मृगपोतस्, मृगपोतकस्, मृगबालकस्.
Fear, to, भी (3 A. बिभेति), त्रस् (4 P. त्रस्यति).
Fear, *subs.* भयम्, भीतिस्, त्रासस्; for — lest I should tell it to any one, मा कस्यापि कथयिष्यामीति.
Fearful, भयङ्करस् -री -रम्, दारुणस् -णा -णम्, घोरस् -रा -रम्.
Feast, उत्सवस्; a solemn —, सुमहोत्सवस्.
Feeble, दुर्बलस् -ला -लम्, अल्पबलस् -ला -लम्, निर्बलस् -ला -लम्.
Feed, to, (*trans.*) भुज् (in *caus.* भोजयति); (*intrans.*) भुज् (7 P. भुंक्ते).
Feeding, *subs.* आहारदानम्; — of flocks and herds, पाशुपाल्यम्.
Feel, to, स्पृश् (6 P. स्पृशति); to — grateful, कृतज्ञो भू (1 P. भवति).
Feeling, *subs.* भावस्, रसस्, रागस्.

Feeling, *adj.* रसिकस् -का or -की -कम्, रसी -सिनी -सि (न्).

Felicity, सुखम्, परमसुखम्, परमपदम्.

Fellow, सहायस्; a strong —, शूरस्.

Festival, उत्सवस्, महस्.

Fever, ज्वरस्, तापस्.

Few, अल्पस् -ल्पा -ल्पम्, स्वल्पस् -ल्पा -ल्पम्, कतिपयस् -या -यम्.

Fickle, चपलस् -ला -लम्, लोलस् -ला -लम्, चञ्चलस् -ला -लम्.

Field, क्षेत्रम्, भूमिस् *f.*

Fierce, उग्रस् -ग्रा -ग्रम्, चण्डस् -ण्डा -ण्डम्, प्रचण्डस् -ण्डा -ण्डम्.

Fiercely, उग्रम्, तीव्रम्, प्रचण्डम्.

Fifty, पञ्चाशत् *f.*

Fight, to, युध् or संयुध् (4 P. -युध्यति).

Fill, to, पॄ or आपॄ (in *caus.* -पूरयति).

Filled, पूरितस् -ता -तम्, पूर्णस् -र्णा -र्णम्, परिपूर्णस् -र्णा -र्णम्; — with delight, मुदितस् -ता -तम्.

Final, अन्त्यस् -न्त्या -न्त्यम्, अन्तिमस् -मा -मम्; — emancipation, मुक्तिस् *f.*, मोक्षस्.

Find, to, विद् (6 P. विन्दति), अधिगम् (1 P. -गच्छति).

Fine, *subs.* दण्डस्, धनदण्डस्, अर्थदण्डस्.

Finish, to, समाप् (in *caus.* -आपयति).

Fire, अग्निस् *m.*, वह्निस् *m.*, अनलस्, पावकस्; on —, अग्निदीप्तस् -प्ता -प्तम्.

First, प्रथमस् -मा -मम्, आद्यस् -द्या -द्यम्, आदिमस् -मा

-मम्; in the — place, प्रथमम्, पूर्वम्; *adv.* प्रथमम्, पूर्वम्, आदौ.

Fit, *adj.* युक्तस् -क्ता -क्तम्, योग्यस् -ग्या -ग्यम्, उचितस् -ता -तम्.

Five, पञ्च *m. f. n.* (न्).

Flame, अर्चिस् *f.*, शिखा; to preserve the sacred —, अग्निपरिग्रहं कृ (8 P. करोति).

Flee, to, पलाय् (1 A. पलायते).

Flesh, मांसम्, आमिषम्, क्रव्यम्.

Flight, डीनम्, डयनम्, पातस्.

Fling, to, क्षिप् or प्रक्षिप् (6 P. -क्षिपति).

Flock, यूथम्, गणस्, कुलम्, वृन्दम्.

Flourish, वृध् (1 A. वर्धते), फल् (1 P. फलति).

Flow, to, स्रु (1 P. स्रवति).

Flow, *subs.* स्रवणम्, स्रोतस् *n.*, प्रवाहस्.

Flown, डीनस् -ना -नम्, उड्डीय गतस् -ता -तम्.

Flute, वेणुस् *m.*

Fly, to, डी or उड्डी (4 A. -डीयते); पत् or उत्पत् (1 P. -पतति).

Fly, *subs.* मक्षिका, मशकस्.

Foe, शत्रुस् *m.*, रिपुस् *m.*, अरिस् *m.*

Foiled, निराकृतस् -ता -तम्, प्रतिहतस् -ता -तम्, विफलीकृतस् -ता -तम्.

Follow, to, अनुगम् (1 P. -गच्छति), अन्वि (2 P. -एति).

Follower, अनुचरस्; — of the Vedas, वेदवादस्.

Following, अनुगस् -गा -गम्; the — stratagem, इदं छलम्.

Fond, अनुरक्तस् -क्ता -क्तम्; — of pleasure, ललितस्पृहस् -हा -हम्.

Fondly, सानुरागम्, प्रीतिपूर्वम्.
Food, अन्नम्, आहा स्, भोजनम्.
Fool, मूर्खस्, मूढस्.
Foolish, मूर्खस् -र्खा -र्खम्, बालिशस् -शा -शम्, दुर्बुद्धिस् -द्धिस् -द्धि.
Foot, पाद्स्, पदम्, चरणम्; on —, पद्भ्याम्, पादाभ्याम्.
Footing, पदम्, स्थानम्, स्थितिस् *f.*
Foot-print, पदचिह्नम्, पादचिह्नम्, पदम्.
For, *prep.* expressed by the *dat.* or by अर्थम् affixed; *conj.* यतस्, यत्, येन.
Forbear, to, निवृत् (1 A. -वर्तते), विरम् (1 P. -रमति).
Forbid, to, प्रतिषिध् (1 P. -षेधति or in *caus.* -षेधयति).
Force, बलम्, सामर्थ्यम्, वेगस्.
Forcible, बलवान्, -वती -वत् (त्).
Forest, वनम्, अरण्यम्, अटवी.
Forgive, to, क्षम् (1 A. क्षमते), मृज् (2 P. मार्ष्टि).
Forlorn, अशरणस् -णा -णम्, निराश्रयस् -या -यम्.
Form, रूपम्, मूर्तिस् *f.*; in the — of a tortoise, कूर्मरूपी -पिणी -पि (न्).
Former, पूर्वस् -र्वा -र्वम्, प्राक्तनस् -नी -नम्; — life, पूर्वजन्म *n.* (न्).
Formerly, पुरा, पूर्वकाले.
Formidable, घोरस् -रा -रम्.
Formless, अमूर्तस् -र्ता -र्तम्, नीरूपस् -पा -पम्.
Forth, expressed by प्र or निर् prefixed.
Forward, अग्रम्, पुरतस्, पुरस्तात्; from that time —, ततः प्रभृति.

Foulness (one of the three ingredients of Prakṛiti according to the Sánkhya philosophy), रजस् *n.*

Fountain (source), मूलम्, योनिस् *m.*; — of curds, हविधाम *n.* (न्).

Four, चत्वारस् *m. pl.*, चतस्रस् *f. pl.*, चत्वारि *n. pl.* (चतुर् see Gram. 203).

Fourth, चतुर्थस् -र्थी -र्थम्.

Fox, लोमशा, शृगालस्.

Framed, कृतस् -ता -तम्, कल्पितस् -ता -तम्, निर्मितस् -ता -तम्.

Free (exempt), वर्जितस् -ता -तम्, रहितस् -ता -तम्, हीनस् -ना -नम्.

Friend, मित्रम्, सुहृत् *m.* (द्), बन्धुस् *m.*, सखा *m.* (सखि, see Gram. 120).

Friendless, मित्रहीनस् -ना -नम्, असम्बन्धस् -न्धा -न्धम्.

Friendly, हितस् -ता -तम्, हितकामस् -मा -मम्.

Friendship, मैत्र्यम्, सख्यम्, सौहार्दम्, सौहृद्यम.

Frighten, to, भी (in *caus.* भाययति or भीषयते), त्रस् (in *caus.* त्रासयति).

Frog, भेकस्, मण्डूकस्, प्लवगस्.

From, expressed by the *abl.* or by the affix तस्.

Fruit, फलम्; to bear —, फल् (1 P. फलति).

Fruitless, निष्फलस् -ला -लम्, विफलस् -ला -लम्, अफलस् -ला -लम्.

Fuel, समित् (ध्) *f.*, इन्धनम्; bearing —, समित्पाणिस् -णिस् -णि.

Fulfil, to (carry out), साध् (in *caus.* साधयति).

Full, पूर्णस् -र्णा -र्णम्, परिपूर्णस् -र्णा -र्णम्; in — bloom, विकसन् -सन्ती -सत् (त्).
Full-blown, विकासी -सिनी -सि (न्).
Fullness, पूर्णता; — of felicity, मुक्तिस् *f.*, मोक्षस्, निर्वाणम्.
Funeral pile, चितिस् *f.*, चिता, चित्या.
Further, *adj.* अधिकस् -का -कम्, अधिकतरस् -रा -रम्.
Fury (rage), संरम्भस्, क्रोधस्.
Future, *adj.* भावी -विनी -वि (न्), भविष्यन् -ष्यन्ती -ष्यत् (त्).
Future, *subs.* भविष्यत् *n.*, उदर्कस्.

Gádhi (father of Viśvá-mitra), गाधिस् *m.*
Gain, to, लभ् (1 A. लभते), उपार्ज् (in *caus.* -अर्जयति).
Gain, *subs.* लाभस्, लब्धिस् *f.*, उपार्जनम्.
Gallant, *adj.* वीरस् -रा -रम्, प्रवीरस् -रा -रम्, पराक्रान्तस् -न्ता -न्तम्.
Game (animals of the chase), मृगास् *m. pl.*
Gáṇḍíva (the bow of Arjuna), गाण्डीवस् -वम्.
Ganges, गङ्गा, जाह्नवी, भागीरथी.
Gáṅgeya (a name of Bhíshma), गाङ्गेयस्.
Garden, उद्यानम्, आरामस्, उपवनम्.
Gardener, उद्यानपालस्, उद्यानरक्षकस्.
Gate, द्वारम्, प्रतीहारस्.
Gather, to, चि or सञ्चि (5 P. -चिनोति).

Gautama (founder of the Nyáya system of philosophy), गौतमस्.

Gay, उज्ज्वसितस् -ता -तम्, विलासी -सिनी -सि (न्).

Gem, मणिस् *m.*, रत्नम्.

General, *subs.* सेनापतिस् *m.*, वाहिनीपतिस् *m.*

Generalship, सैनापत्यम्, सेनापतित्वम्.

Gently, मन्दम्, मृदु, मृदुपूर्वम्.

Get, to, आप् or प्राप् (5 P. -आप्नोति); to — up, उत्था (1 P. -तिष्ठति).

Gift, दानम्; gifts ought to be given, दातव्यम्, see Gram. 905.

Girl, बाला, बालिका, कन्या.

Girt, वेष्टितस् -ता -तम्, परिवेष्टितस् -ता -तम्.

Give, to, दा (3 P. A. ददाति, दत्ते), प्रयम् (1 P. -यच्छति); to — away, दा or प्रदा; to — back, प्रतिदा; to — up, हा (3 P. जहाति).

Given, to be, *fut. pass. part.* दातव्यस् -व्या -व्यम्, देयस् -या -यम्.

Glad, हृष्टस् -ष्टा -ष्टम्, तुष्टस् -ष्टा -ष्टम्, परितुष्टस् -ष्टा -ष्टम्.

Glare, तेजस् *n.*, आतपस्.

Gleam, प्रभा, किरणस्.

Gloom, तामिस्रम्; region of deep —, अन्धतामिस्रम्.

Glorious, प्रतापवान् -वती -वत् (त्), तेजोमयस् -यी -यम्.

Glory, प्रतापस्, तेजस् *n.*, महिमा *m.* (न्).

Glowing, दीप्तस् -प्ता -प्तम्, दीप्यमानस् -ना -नम्, देदीप्यमानस् -ना -नम्.

Gluttonous, अत्याहारी -रिणी -रि (न्), बहुन्नादनतत्परस् -रा -रम्.

Gnat, मशकस्, सूक्ष्ममक्षिका, दंशकस्.

Go, to. गम् (1 P. गच्छति); to — away, अपगम्; to — in or विश् or प्रविश् (6 P. -विशति); to — out, निर्गम्, निःसृ (1 P. -सरति); to — on, वृत् (1 A. वर्तते).

Goat, छागस्, अजस्.

Goblin, राक्षसस्, पिशाचस्, वेतालस्.

God, देवस्, दिवौकास् (-कस्); (the Supreme Being) ईश्वरस्, परमेश्वरस्; as gods, देववत् *ind.*; — of gods, देवदेवस्.

Goddess, देवी, सुरी.

Going, चरन् -रन्ती -रत् (त्), गामी -मिनी -मि (न्); — on, वर्तमानस् -ना -नम्.

Gold, सुवर्णम्, कनकम्, काञ्चनम्, हिरण्यम्, हेम *n.* (न्); — piece, सुवर्णस् -र्णम्.

Golden, सौवर्णस् -र्णी -र्णम्, काञ्चनस् -नी -नम्.

Gone, गतस् -ता -तम्, यातस् -ता -तम्, इतस् -ता -तम्.

Good, साधुस् -धुस् or -ध्वी -धु, भद्रस् -द्रा -द्रम्; a — man, साधुजनस्.

Goodness, साधुता, सत्त्वम्, प्रशस्तता.

Gopí-ramaṇa (name of an athlete), गोपीरमणस्.

Govern, to, शास् (2 P. शास्ति), पा (in *caus.* पालयति).

Graceful, चिचपदस् -दा -दम्, विलासी -सिनी -सि (न्).

Gradually, क्रमशस्, क्रमात्, शनैः शनैः.

Grain (particle), कणस्, लवस्.

Grandfather, grandsire, पितामहस्, पितृपिता *m.* (तृ).

Grant, to, अनुज्ञा (9 P. A. -जानाति, -जानीते), अनुमन् (4 A. -मन्यते).

Grass, तृणम्; with — and other products, सतृणादिस् -दिस् -दि.

Great, महान् -हती -हत् (त्), बृहन् -हती -हत् (त्), विशालस् -ला -लम्.

Greatest, महत्तमस् -मा -मम्; (most powerful) बलिष्ठस् -ष्ठा -ष्ठम्.

Greatly, भृशम्, अधिकम्, सुतराम्.

Greatness, महिमा *m.* (न्); (importance), गौरवम्.

Grief, शोकस्, दुःखम्, खेदस्.

Grieve, to, शुच् or परिशुच् (1 P. -शोचति).

Grieved, दुःखितस् -ता -तम्, शोकार्तस् -र्ता -र्तम्.

Grievous, दुःखकरस् -री -रम्; a — offence, महापातकम्.

Gross, स्थूलस् -ला -लम्, घनस् -ना -नम्.

Ground, भूमिस् *f.*, भूतलम्, महीतलम्.

Grove, वनम्, उपवनम्, काननम्.

Grow, to, रुह् (1 P. रोहति); (become) भू (1 P. भवति); — up, वृध् (1 A. वर्धते).

Growing, वर्धमानस् -ना -नम्; (springing up) जायमानस् -ना -नम्.

Growth, वर्धनम्, विवर्धनम्, वृद्धिस् *f.*

Guard, to, रक्ष् (1 P. रक्षति), पा (in *caus.* पालयति).

Guardian, रक्षकस्, पालकस्; — deity of the earth, लोकपालस्.

Guest, अतिथिस् *m.*

Guile, कपटस् -टम्; whose heart is free from —, *lit.* whose heart is pure, शुद्धान्तःकरणस् -णा -णम्.

Habitation, वेश्म *n.* (न्), निवेशनम्, आलयस.
Hack, to, उत्कृत् (6 P. -कृन्तति).
Hail, *interj.* नमस्, स्वस्ति, दिष्या.
Hair, केशस्, शिरोरुहम्, शिरसिजस्.
Half, अर्धम् -र्धस्.
Half-won, अर्धपराजितस् -ता -तम्.
Hand, हस्तस्, पाणिस् *m.*, करस्.
Happen, to, निपत् (1 P. -पतति).
Happiness, सुखम्, श्रेयस् *n.*, सौख्यम्.
Happy, सुखी -खिनी -खि (न्).
Harbour, नौबन्धनस्थानम्, नौकाश्रयस्
Hari (a name of Vishṇu), हरिस् *m.*
Hark, *interj.* शृणु.
Harness, to, युज् or नियुज् (in *caus.* -योजयति).
Harsh, परुषस् -षा -षम्, निष्ठुरस् -रा -रम्; — words, परुषवचनम्.
Harvest, कृषिफलम्.
Haste, त्वरा, तरस् *n.*, जवस्.
Hasten, to, (*intrans.*) त्वर् (1 A. त्वरते).
Have, to, expressed by अस् (2 P. अस्ति) with *gen.*, धा (3 P. A. दधाति, धत्ते).
Having, उपेतस् -ता -तम् or युक्तस् -क्ता -क्तम् (at the end of *comps.*); often expressed by वत्, मत्, इन् affixed, see Gram. 84, iv. v. 86, vi.
Hawk, श्येनस्.
He, सस् (तद्), एषस् (एतद्), see Gram. 67.
Head, शिरस् *n.*, मस्तकस् -कम्, मूर्धा *m.* (न्).

Headed (led), पुरोगमस् -मा -मम् at the end of a *comp.*
Health, स्वास्थ्यम्, अनामयम्, कुशलम्.
Heap, to, सञ्चि (5 P. -चिनोति), राशीक्ष (8 P. A. -करोति, -कुरुते).
Heap, सञ्चयस्, राशिस् *m.*, समूहस्.
Hear, to, श्रु (5 P. शृणोति), निशम् (4 P. -शाम्यति).
Heart, हृत् *n.* (द्), हृदयम्; to take —, आश्वस् (2 P. -श्वसिति).
Heat, घर्मस्, आतपस्, रौद्रस्.
Heaven, स्वर्गस्; (sky) गगणम्; —'and earth, द्यावा-भूमी *f. du.*
Heavenly minstrel, गन्धर्वस्.
Heavy, गुरुस् -र्वी -रु, भारी -रिणी -रि (न्).
Height, उच्चता, उत्कर्षस्; — of dignity, प्रधानता.
Heir, दायादस्, अधिकारी *m.* (न्).
Hell, नरकस्; — of sharp swords, असिपत्रवनम्; — of scourges, कालसूत्रम्.
Help, to, उपक्ष (8 P. -करोति), उपकारं क्ष.
Help, *subs.* उपकारस्, साहाय्यम्.
Helpless, निरुपायस् -या -यम्, उपायहीनस् -ना -नम्, गतिहीनस् -ना -नम्.
Hence, इतस्; (for this reason) अतस्.
Herb, ओषधिस् *f.*, ओषधी.
Herd, यूथम्, गणस्, कुलम्.
Here, अत्र, इह; — is the ink, इयं मसी; — and hereafter, इहामुत्र.
Hereafter, परत्र, अमुत्र, परलोके.

Hermit, वानप्रस्थस्, वैखानसस्, तपस्वी *m.* (न्).

Hermitage, आश्रमस्, अरण्यवासस्.

Hero, वीरस्, शूरस्, विक्रान्तस्.

Heroic, वीरस् -रा -रम्; an — man, पुरुषवीरस्.

Heroism, वीर्यम्, शौर्यम्, विक्रमस्.

High, उच्चस् -च्चा -च्चम्, उन्नतस् -ता -तम्, तुङ्गस् -ङ्गा -ङ्गम्; *adv.* उच्चैस्.

Hill, पर्वतस्, गिरिस् *m.*, अद्रिस् *m.*

Hiraṇya-kaśipu (the son of Diti, enemy of Vishṇu), हिरण्यकशिपुस् *m.*

His, तस्य (*gen. c.* of तद्), अस्य (*gen. c.* of इदम्); — own, स्वस् स्वा स्वम्, स्व in *comp.*, स्वकीयस् -या -यम्.

History, चरितम्, इतिहासस्, प्रबन्धस्.

Hither, इतस्; — and thither, इतस् ततस्.

Ho, हे, हे हे, भोस् (see Gram. 66, *d.*).

Hold, to, धृ (in *caus.* धारयति); to — a consultation, सम्मन्त्रणं कृ (8 P. A. करोति, कुरुते).

Holder, धरस्; — of the discus, चक्रधरस्, चक्री *m.* (न्).

Holding, धारी -रिणी -रि (न्); — a water-lily, धृत-पङ्कजस् -जा -जम्.

Hole, विवरम्, बिलम्, रन्ध्रम्.

Hollow (of a tree), कोटरस् -रम्.

Holy, पुण्यस् -ण्या -ण्यम्, पुण्यशीलस् -ला -लम्; a procession to a — bathing-place, तीर्थयात्रा; — sir, भगवन् *voc.*, द्विज *voc.*

Homage, पूजा, पादवन्दनम्, सेवा.

Home, गृहम्, स्वगृहम्, स्वस्थानम्.
Homewards, गृहं प्रति, स्वस्थानं प्रति.
Honey, मधु *n.*, पुष्परसस्, पुष्पासवम्.
Honour, to, पूज् (10 P. पूजयति), सेव् (1 A. सेवते).
Honour, *subs.* पूजा, सेवा, अर्चनम्, आदरस्.
Hope, *subs.* आशा, आशाबन्धस्, आशंसा.
Horn, शृङ्गम्, विषाणम्.
Horror, सन्त्रासस्, भयकम्पस्.
Horse, अश्वस्, हयस्, तुरगस्, तुरङ्गस्, वाजी *m.* (न्).
Horse-sacrifice, अश्वमेधस्, वाजिमेधस्.
Hospitable, आतिथेयस् -यी -यम्, प्रियातिथिस् -थिस् -थि.
Hospitality, आतिथ्यम्, अतिथित्वम्.
Host (entertainer), सत्कारी *m.* (न्); (multitude) समूहस्, सङ्घस्.
Hot, उष्णस् -ष्णा -ष्णम्, तप्तस् -प्ता -प्तम्, चण्डस् -ण्डा -ण्डम्.
House, गृहम्, गेहम्, वेश्म *n.* (न्); (family) कुलम्, वंशस्.
Householder, गृहस्थस्, गृही (न्), गृहपतिस् *m.*
How? कथम्; — much? — many? कियान् -यती -यत् (त्); — do you do? त्वं कीदृग् वर्तसे, किं कुशलं भवतः, कीदृशी स्थितिर् भवतः; — is it that? किन्निमित्तम्, केन हेतुना, किमर्थम्.
However, तथापि, किन्तु, पुनर्.
Huge, वृहन् -हन्ती -हत् (त्), विशालस् -ला -लम्, अतिविशालस् -ला -लम्.
Hundred, शतम्; in a — directions, शतधा.

Hunger, क्षुत् (ध्) *f.*, क्षुधा.
Hunter, huntsmen, व्याधस्, लुब्धकस्, मृगयुस् *m.*
Hurl, to, क्षिप् or प्रक्षिप् (6 P. -क्षिपति).
Husband, भर्ता *m.* (तृ), पतिस् *m.* (see Gram. 121), स्वामी *m.* (न्).
Husbandman, क्षषकस्, कर्षकस्, क्षेत्रकर्षकस्.
Husbandry, क्षषिस् *f.*, क्षषिकर्म *n.* (न्).
Hymn, to, स्तु (2 P. स्तौति or स्तवीति), गै (1 P. गायति).
Hymn, *subs.* सूक्तम्, स्तोत्रम्, स्तुतिगीतम्.

I, अहम् (अस्मद्).
Idea, बुद्धिस् *f.*, मतिस् *f.*, सङ्कल्पस्.
If, यदि, चेत्.
Ignorance, अज्ञानम्, अज्ञानता.
Ignorant, अज्ञस् -ज्ञा -ज्ञम्, विद्याहीनस् -ना -नम्.
Ill, *adj.* (unwell) असुस्थस् -स्था -स्थम्, रोगी -गिणी -गि (न्); *adv.* दुष्टम्, दुर् prefixed.
Illimitable, अमेयस् -या -यम्, अप्रमेयस् -या -यम्, अनन्तस् -न्ता -न्तम्.
Illuminating, द्योतयन् -यन्ती -यत् (त्).
Illustration, उदाहरणम्; in —, तथाहि.
Illustrious, विश्रुतस् -ता -तम्, ख्यातस् -ता -तम. यशस्वी -स्विनी -स्वि (न्).
Image, प्रतिमा, प्रतिमानम्, प्रतिरूपम्.
Imagine, to, मन् (4 A. मन्यते), प्रकॢप् (1 A. -कल्पते, *pass.* -कल्प्यते.

Imitate, to, अनुकृ (8 P. A. -करोति, -कुरुते).
Immortal, अमरस् -रा or -री -रम्, अजरस् -रा -रम्.
Immoveable, अचरस् -रा -रम्, अचलस् -ला -लम्, निश्चलस् -ला -लम्.
Impediment, विघ्नस्, व्याघातस्, अन्तरायस्.
Impend, to, उपस्था (1 P. A. -तिष्ठति, -ते).
Imperishable, क्षयवर्जितस् -ता -तम्, अक्षयस् -या -यम्, अव्ययस् -या -यम्.
Impiety, नास्तिक्यम्, अधर्मस्, अभक्तिस् *f.*
Important, गुरुस् -वी -रु, गुर्वर्थस् -र्था -र्थम्, महार्थस् -र्था -र्थम्.
Improve, to, (*trans.*) वृध् (in *caus.* वर्धयति), वृद्धिं नी (1 P. नयति).
Improvement, वृद्धिस् *f.*, वर्धनम्, उत्पत्तिस् *f.*
In, expressed by the *loc.*, *instr.* (Gram. 849), मध्ये, अन्तर्.
Inasmuch as, यस्मात्, येन.
Incantation, मन्त्रस्, अभिमन्त्रणम्.
Incensed (wroth), कुपितस् -ता -तम्, संरब्धस् -ब्धा -ब्धम्.
Incite, to, चुद् (10 P. चोदयति), प्रेर् (10 P. -ईरयति).
Inclination, अभिलाषस्, इच्छा, कांक्षा.
Increase, to, (*trans.*) वृध् (in *caus.* वर्धयति); (*intrans.*) वृध् (1 A. वर्धते).
Increasing, वर्धमानस् -ना -नम्, वर्धी -र्धिनी -र्धि (न्).
Incumbent (necessary to be done), कर्तव्यस् -व्या -व्यम्.
Indeed, नूनम्, एवम्, एव, खलु.
India, भारतम्, भरतवर्षम्, भरतदेशस्.

Indignity, अपमानम्, अवमानम्, परिभवस्.
Indiscrete, अव्यक्तस् -क्ता -क्तम्, अविविक्तस् -क्तः -क्तम्.
Indra (chief of the gods of the sky), इन्द्रस्, शक्रस्, मघवा (न्, see Gram. 155 *c.*).
Indulge, to, अनुवृत् (1 A. -वर्तते).
Industrious, परिश्रमी -मिणी -मि (न्), कर्मशीलस् -ला -लम्.
Inevitably, अवश्यम्, ध्रुवम्.
Infatuated, मूढस् -ढा -ढम्, मोहितस् -ता -तम्.
Infer, to, अनुमा (3 A. -मिमीते, *pass.* -मीयते).
Inflection (in grammar), विभक्तिस् *f.*
Inflict, to, प्रणी (1 P. -णयति); to — pain on others, परपीडां कृ (8 P. A. करोति, कुरुते).
Inflicted, प्रणीतस् -ता -तम्, कृतस् -ता -तम्.
Infliction, प्रणयनम्, करणम्, प्रयोगस्.
Influence, वशस्, प्रभावस्, गौरवम्.
Infuse, to, प्रविश् (in *caus.* -वेशयति), पत् (in *caus.* पातयति).
Inhabitant, वासी *m.* (न्), निवासी *m.* (न्); with the inhabitants, सवासी -सिनी -सि (न्).
Iniquity, पापम्, अधर्मस्, अन्यायस्.
Injured, अपकृतस् -ता -तम्, हिंसितस् -ता -तम्.
Injury, अपकारस्, अपकृतम्, हिंसा.
Ink, मसी, मसीजलम्, मसिका.
Inmate, निवासी *m.* (न्).
Innocent, अनपराधस् -धा -धम्, निरपराधस् -धा -धम्.
Inquire, to, प्रच्छ् or परिप्रच्छ् (6 P. -पृच्छति).

Inquiring, पृच्छन् -च्छती or -च्छन्ती -च्छत् (त्); without —, अपृष्ट्वा *ind. past part.*

Inquiry, प्रश्नस्, पृच्छा, अनुयोगस्.

Inseparable, अपियोज्यस् -ज्या -ज्यम्; — from one's nature, नैसर्गिकस् -की -कम्.

Instability, अस्थिरता, अस्थैर्यम्, अनवस्था.

Install, to, अभिषिच् (6 P. -षिञ्चति; *ind. pass. part.* अभिषिच्य).

Instead, प्रति with *abl.*, स्थाने, भूमौ.

Institute, आचारस्, विधिस् *m.*, विधानम्.

Instructed, उपदिष्टस् -ष्टा -ष्टम्; (directed) आदिष्टस् -ष्टा -ष्टम्, निर्दिष्टस् -ष्टा -ष्टम्.

Instrumental, हेतुकस् -का -कम्; — cause, निमित्तम्.

Intelligence, बुद्धिस् *f.*, ज्ञानम्, कौशल्यम्.

Intention, अभिप्रायस्, सङ्कल्पस्, बुद्धिस् *f.*

Interpretation, व्याख्या, अर्थस्; (of a dream) स्वप्नार्थस्, स्वप्नविचारस्.

Interrogated, पृष्टस् -ष्टा -ष्टम्, अभिपृष्टस् -ष्टा -ष्टम्.

Into, expressed by the *acc.*, मध्ये, अभ्यन्तरे.

Intolerable, दुःसहस् -हा -हम्, दुर्धरस् -रा -रम्; of — flame, दुर्धरार्चिस् -र्चिस् -र्चि.

Intoxication, मदस्; having eyes rolling with —, मदघूर्णितलोचनस् -ना -नम्.

Inundate, to, प्लु (in *caus.* प्लावयति).

Invocation, आह्वानम्, आह्वयस्.

Issue forth, to, निःसृ (1 P. -सरति), प्रस्था (1 A. -तिष्ठते).

It, तद्, एतद्, इदम्.

Jackal, शृगालस्, गोमायुस् *m.*, क्रोष्टा *m.* (तृ).
Jaimini (founder of the Púrva-mímánsá system of philosophy), जैमिनिस् *m.*
Jamad-agni (father of Paraśu-Ráma), जमदग्निस् *m.*
Jester, विदूषकस्, वैहासिकस्.
Jewel, मणिस् *m. f.*, रत्नम्.
Join, to (*trans.*) युज् (7 P. A. युनक्ति, युंक्ते, or in *caus.* योजयति); (*intrans.*) संयुज् (in *pass.* -युज्यते).
Journey, अध्वा *m.* (न्), मार्गस्, प्रवासस्.
Joy, आनन्दस्, हर्षस्, मुत् *f.* (द्).
Joyfully, सानन्दम्, सहर्षम्, हर्षेण.
Judge, to, निर्णी (1 P. -र्णयति), विचर् (in *caus.* -चारयति).
Jump out, to, उत्प्लु (1 A. -प्लवते), उत्पत् (1 P. -पतति).
Just, *adj.* न्याय्यस् -य्या -य्यम्.
Just, *adv.* (exactly) यथार्थम्; — as, यद्वत्.
Justice, न्यायस्, नीतिस् *f.*, धर्मस्.
Justly, यथान्यायम्, न्यायेन, धर्मतस्.

Kála (time personified), कालस्.
Kali (the fourth age of the world personified), कलिस् *m.*
Kányakubja (Kanouj), कान्यकुब्जम्.
Kapila (founder of the Sán·khya system of philosophy), कपिलस्.
Karṇa (son of Súrya and Kuntí), कर्णस्.

Kártavírya (a prince killed by Paraśu-Ráma), कार्तवीर्यस्.

Kásí (Benares), काशिस् *f.*, काशी.

Keep, to, धृ (1 P. धरति); (protect) रक्ष् (1 P. रक्षति); (continue) आस् (2 A. आस्ते) *e.g.* he keeps eating, खादयन् आस्ते.

Keśava (an epithet of Vishṇu), केशवस्.

Kick, to, पादेन तड् (10 P. ताडयति).

Kick, *subs.* पादाघातस्, पादप्रहारस्, पादाहतिस् *f.*

Kicked, पादाहतस् -ता -तम्.

Kill, to, हन् (2 P. हन्ति), व्यापद् (in *caus.* -पादयति).

Killed, हतस् -ता -तम्, व्यापादितस् -ता -तम्.

Killing, हननम्, घातस्, वधस्.

Kind, *adj.* प्रियस् -या -यम्, हितकामस् -मा -मस्.

Kind, *subs.* गणस्, वर्गस्, भेदस्, प्रकारस्.

Kindly, प्रीत्या, प्रीतिपूर्वम्, सानुनयम्.

Kindly-speaking, प्रियवादी -दिनी -दि (न्).

King, राजा *m.* (न्), नृपस्, नृपतिस् *m.*, पार्थिवस्, भूपालस्, महीक्षित् *m.*

Kingdom, राज्यम्, राष्ट्रम्, विषयस्.

Kingly power, राजत्वम्, ऐश्वर्यम्, आधिपत्यम्.

Kinnara (a mythical being with the body of a man and head of a horse), किन्नरस्.

Knee, जानु *n.*; to fall on the knees, जानुभ्यां पत् (1 P. पतति).

Knife, छुरिका, छुरी, कर्तरिका.

Know, to, ज्ञा (9 P. A. जानाति, जानीते); to come to —, परिज्ञा (*ind. past part.* परिज्ञाय).

Knowledge, ज्ञानम्, परिज्ञानम्, विज्ञानम्.
Known, ज्ञातस् -ता -तम्; to make —, ज्ञा or विज्ञा (in *caus.* -ज्ञापयति).
Kṛishṇá (an epithet of Draupadí), कृष्णा.
Kshatriya (a man of the military caste), क्षत्रियस्, क्षत्रस्.
Kuru (ancestor of Páṇḍu and Dhṛita-ráshṭra), कुरुस् *m.*

Labour, to, आयस् (4 P. -यस्यति), आयासं कृ (8 P. A. करोति, कुरुते).
Labour, *subs.* आयासस्, क्लेशस्, श्रमस्.
Lack (a hundred thousand), लक्षम्.
Lad, कुमारस्, बालस्; my lads, अये शूराः *voc. pl. m.*
Lake, सरस् *n.*, ह्रदस्, जलाशयस्.
Lamb, मेषशावकस्, मेषशिशुस् *m.*, मेषवत्सस्.
Lament, to, लप् (in *intens.* लालप्यते, लालपि; *ind. past part.* लालप्य).
Lament, lamentation, परिदेवनम्, विलपनम्, क्रन्दितम्.
Lamp, दीपस्, दीपिका, प्रदीपस्.
Land, भूमिस् *f.*; (country) देशस्, प्रदेशस्; dry —, स्थलम्; lands (estate), क्षेत्रम्.
Landing-place, घट्टस्, उत्तरणस्थानम्.
Landmark, सीमा, भूमिसीमा, भूसीमा.
Language, भाषा, वाणी, उक्तिस् *f.*
Lap, अङ्कस्, उत्सङ्गस्, क्रोडम्.

Lapsing, *pres. part.* गामी -मिनी -मि (न्).

Large, महान् -हती -हत् (त्); महा at the beginning of a comp., *e.g.* महोपलस् 'a large stone;' विपुलस् -ला -लम्.

Larger, महत्तरस् -रा -रम्.

Largest, महत्तमस् -मा -मम्.

Last, अन्तिमस् -मा -मम्, पश्चिमस् -मा -मम्, चरमस् -मा -मम्; at —, शेषे, अनन्तरम्.

Lately, नूतनम्, अचिरम्, प्रत्यग्रम्.

Laugh, to, हस् or प्रहस् (1 P. -हसति).

Law, धर्मस्; (litigation) व्यवहारस्; written —, आगमस्.

Lay, to, धा or निधा (3 P. -दधाति), स्था (in *caus.* स्थापयति).

Lead, to, नी (1 P. नयति).

Leader, नेता *m.* (तृ); — of a caravan, सार्थवाहस्.

Leaf, पत्रम्, पर्णम्, दलम्.

League (measure of distance), क्रोशस्, क्रोशयुगस्.

Leap, *subs.* प्लवस्, प्लुतम्, उत्प्लुतम्.

Learn, to, अधिगम् (1 P. गच्छति), पठ् (1 P. पठति).

Learned, विद्वान् -दुषी -द्वत् (त्), विपश्चित् *m. f. n.*; — man, विद्वज्जनस्, पण्डितस्.

Learning, विद्या, ज्ञानम्; man of —, पण्डितस्.

Leave, to (quit, forsake), त्यज् (1 P. त्यजति); (leave remaining), शिष् (in *caus.* शेषयति); to — off, विरम् (1 P. -रमति).

Left (opposed to right), सव्यस् -व्या -व्यम्, वामस् -मा -मम्.

Leg, जङ्घा, पादस्.

Legend, कथा, पुराणकथा, आख्यानम्.

Leisurely, सावकाशम्, मन्दम्, मन्दं मन्दम्.

Length, दीर्घत्वम्, द्राघिमा *m.* (न्); at —, शेषे.

Less, ऊनस् -ना -नम्, न्यूनस् -ना -नम्; *adv.* न्यूनम्; — happy than before, पूर्वापेक्षयाल्पसुखस् -खा -खम्.

Lesson, पाठस्, अध्यायस्, अध्यापनम्.

Let, to (allow), अनुज्ञा (9 P. A. -जानाति, -जानीते).

Levy, to (a tax), करम् आदा (3 A. -दत्ते).

Libation, उदकदानम्, तर्पणोदकम्, तर्पणरसस्.

Liberality, दानम्, त्यागस्, औदार्यम्.

Liberation, मुक्तिस् *f.*, मोक्षस्, विमोक्षस्.

Lie, lie down, to, शी (2 A. शेते), संविश् (6 P. -विशति).

Life, जीवनम्, जीवितम्; rule of —, मर्यादा; in this —, इहलोके; in the — to come, परलोके.

Lifeless, गतप्राणस् -णा -णम्; मृत्युवशङ्गतस् -ता -तम् (*lit.* 'gone into subjection to death').

Lift, to, उत्तुल् (10 P. -तोलयति).

Lifting, उत्तोलनम्, उत्थापनम्, उन्नयनम्.

Light, to (fall on), पत् (1 P. पतति); who has lighted on the world, संसारपतितस् -ता -तम्.

Light (not heavy), लघुस् -घुस् or -घ्वी -घु.

Light, *subs.* तेजस् *n.*, द्युतिस् *f.*, द्योतिस् *n.*, प्रभा.

Like, to, रुच् (1 A. रोचते) used impersonally, *e.g.* तत् मह्यं रोचते, 'I like that.'

Like, *adj.* सदृशस् -शी -शम्, समस् -मा -मम्, समानस् -ना -नम्; *adv.* वत् affixed, इव, यथा.

Likeness, सादृश्यम्, औपम्यम्.

Lily, नलिनी, पद्मस् -द्मम्, कमलम्, उत्पलम्, कुमुदम्, पङ्कजम्.

Line, लेखा, पंक्तिस् *f.*, श्रेणिस् *f.* -णी.

Lineage, कुलम्, वंशस्, अन्वयस्.

Lingering, मन्दायमानस् -ना -नम्, चिरस्थस् -स्था -स्थम्.

Lion, सिंहस्, केसरी *m.* (न्), मृगेन्द्रस्.

Listen, to, आकर्ण् (10 P. -कर्णयति), श्रु (5 P. शृणोति).

Little, अल्पस् -ल्पा -ल्पम्, क्षुद्रस् -द्रा -द्रम्.

Littleness, अल्पता, लाघवम्, कार्पण्यम्.

Live, to, जीव् (1 P. जीवति); (dwell) वस् (1 P. वसति).

Livelihood, जीविका, जीवनोपायस्, वृत्तिस् *f.*

Living, *pres. part.* जीवन् -वन्ती -वत् (त्); — being or creature, जन्तुस् *m.*, प्राणी *m.* (न्).

Locked, सार्गलस् -ला -लम्, अर्गलवद्धस् -द्धा -द्धम्.

Lodge, to, वस् or निवस् (1 P. -वसति).

Lofty, उच्चस् -च्चा -च्चम्, प्रांशुस् -शुस् -शु, उदग्रस् -ग्रा -ग्रम्.

London, लण्डन्नगरम्, लण्डन्राजधानी.

Long, दीर्घस् -र्घा -र्घम्, आयतस् -ता -तम्; a — way, दूर अध्वा *m.* (न्); *adv.* दीर्घकालम्, चिरम्; as — as, यावत्.

Longer, द्राघीयान् -यसी -यस् (स्); *adv.* (for a longer time) ऊर्ध्वम्, तदूर्ध्वम्.

Look, to, दृश् (1 P. पश्यति), आलोक् (10 P. -लोकयति).

Look, *subs.* दृष्टिस् *f.*, दृष्टिपातस्.

Lord, पतिस् *m.* see Gram. 121, स्वामी *m.* (न्), ईश्वरस्; (God) परमेश्वरस्; (husband) भर्ता *m.* (र्तृ); — of all beings, सर्वभूतेश्वरस्.

Lose, to, हा (in *pass.* हीयते) with *instr.*, भ्रंश् (4 P. भ्रश्यति) with *abl.*

Lost, नष्टस् -ष्टा -ष्टम्, प्रणष्टस् -ष्टा -ष्टम्.

Loud, महास्वनस् -ना -नम्; in a — voice, उच्चैःस्वरेण.

Love, to, कम् (10 A. कामयते); generally expressed periphrastically, *e.g.* स मम प्रियः 'I love him,' *lit.* 'he is dear to me.'

Love, *subs.* कामस्, शृङ्गारस्, अनुरागस्.

Loveliness, कान्तता, सौन्दर्यम्, लावण्यम्.

Lustre, तेजस् *n.*, प्रभा; the being shorn of —, निःश्रीकता.

Lustreless, गततेजास् -जास् -जस् (-जस्).

Lute, वीणा, तन्त्री *m.* (न्).

Macerate, to, क्षप् (in *caus.* कर्षयति).

Madden, to, उन्मद् (in *caus.* -मादयति).

Made, कृतस् -ता -तम्; — of, मयस् -यी -यम् affixed.

Madness, उन्मादस्, उन्मत्तता, मत्तता.

Magic rites, अभिचारस्; being the result of —, मन्त्रादिजनितस् -ता -तम्.

Mahá-deva (an epithet of Śiva), महादेवस्.

Main (ocean), समुद्रस्, महोदधिस् *m.*, महार्णवस्.

Maintain, to, पा (in *caus.* पालयति).

Maintenance, पालनम्; source of —, जीविका.

Majesty, प्रतापस्, प्रभावस्; your —, देव *voc.*, राजन् *voc.*, आयुष्मन् *voc.*

Make, to, कृ (8 P. A. करोति, कुरुते), विधा (3 P. -दधाति).
Maker, कर्ता *m.* (तृ), विधाता *m.* (तृ), धाता *m.* (तृ).
Man, पुरुषस्, नरस्, मनुष्यस्, मानुषस्, जनस्, पुमान् (पुंस्, see Gram. 169).
Mandara (a mythical mountain), मन्दरस्.
Mango (the tree), आम्रस्, चूतस्.
Mango-fruit, आम्रफलम्, चूतफलम्.
Manhood, पौरुषम्; (mature age) प्रौढं वयस् *n.*
Mankind, मनुष्यजातिस् *f.*, मनुष्यास् *m. pl.*, मानुषास् *m. pl.*
Manner (mode), प्रकारस्; (conduct) आचारस्; good manners, सदाचारस्; in like —, तथा.
Mantle, उत्तरीयम्, प्रावारस्-रकस्, प्रावृतम्.
Many, बहुस् -हुस् or -ही -हु; how —, कियान् -यती -यत् (त्), कति, see Gram. 227 *a.*
Marble, प्रस्तरस्, पाषाणस्, शिला.
March, to, प्रया (2 P. -याति); to — onward, विक्रम् (1 A. -क्रमते).
Marîći (one of the mind-born sons of Brahmá), मरीचिस् *m.*
Mark, चिह्नम्, लक्षणम्, अङ्कस्.
Market-place, पण्यवीथिका, चत्वरम्, आपणस्.
Martial, युद्धसम्बन्धी -न्धिनी -न्धि (न्).
Marvel, to, विस्मि (1 A. -स्मयते).
Marvellous, आश्चर्यस् -र्या -र्यम्, अद्भुतस् -ता -तम्.
Master, स्वामी *m.* (न्), प्रभुस् *m.*, ईश्वरस्; (teacher) शिक्षकस्.
Material, *adj.* भौतिकस् -की -कम्.

Maternal, मातृकस् -की -कम्; a — grandfather, मातामहस्.

Maw, उदरम्, जठरस्, उपजठरस्.

Meal (repast), भोजनम्, आहारस्, अन्नम्.

Means, उपायस्; — of livelihood, जीविका; by — of, expressed by the *instr.*, *e.g.* मन्त्रेण by means of a spell.

Meat, मांसम्, आमिषम्, मांसाहारस्.

Mechanical, कारुस् -रुस् -रु.

Medicinal herb, ओषधिस् *f.*, ओषधी; all sorts of —, सकलौषधस् *f. pl.*

Meditate, to, ध्यै or अभिध्यै (1 P. -ध्यायति); चिन्त् (10 P. चिन्तयति).

Meditating, ध्यायन् -यन्ती -यत् (त्); — his own destruction, आत्मविनाशाय मतिं कृत्वा *ind. past part.*

Meet, to, मिल् (6 P. मिलति), समागम् (1 P. -गच्छति).

Meet (fitting), युक्तस् -क्ता -क्तम्, उचितस् -ता -तम्.

Member, अङ्गम्, अवयवस्; with an army consisting of all four members, चतुरङ्गबलान्वितस् -ता -तम्.

Merchant, वणिक् *m.* (ज्), वाणिजस्.

Mercy, क्षमा, दया, कृपा, घृणा.

Mere, केवलस् -ला -लम्, मात्रस् -त्री -त्रम् at the end of *comps.*; by his — word, शब्दमात्रेण.

Merely, मात्रम्, मात्रेण, केवलम्.

Merit (gained by good works), पुण्यम्, श्रेयस् *n.*

Meru (name of a mythical mountain), मेरुस् *m.*, सुमेरुस् *m.*

Messenger, दूतस्, सन्देशहरस्.
Methought, इति मे मतम्.
Midnight, रात्रिमध्यम्, मध्यरात्रस्, अर्धरात्रस्.
Might, बलम्, शक्तिस् *f.*, प्रभावस्.
Mighty, बली -लिनी -लि (न्); (great) विशालस् -ला -लम्.
Mild, मृदुस् -दवी -दु, मृदुभावस् -वा -वम्.
Milk, to, दुह् (2 P. दोग्धि); for as long a time as it takes to — a cow, गोदोहमात्रं कालम्.
Milk, दुग्धम्, क्षीरम्; — with curds, पायसम्.
Milky, दुग्धी -ग्धिनी -ग्धि (न्); — sea, क्षीराब्धिस् *m.*
Mind, मनस् *n.*, मतिस् *f.*, मानसम्, बुद्धिस् *f.*, धीस् *f.*
Mine, मदीयस् -या -यम्, मम (*gen. sing.* of अस्मद्).
Minister, मन्त्री *m.* (न्), अमात्यस्, सचिवस्.
Minstrel, वन्दी *m.* (न्); heavenly —, गन्धर्वस्.
Mire, पङ्कस्, कर्दमस्, मलम्.
Miserable, दुःखार्तस् -र्ता -र्तम्, विपन्नस् -न्ना -न्नम्.
Misery, दुःखम्, विपत् *f.* (द्), क्लेशस्.
Misfortune, दुःखम्, आपत् *f.* (द्), अनिष्टम्.
Mistake, *subs.* भ्रमस्, मतिभ्रमस्, भ्रान्तिस् *f.*
Mockingly, उपहासेन, प्रहस्य *ind. past part.*
Modern, अधुनातनस् -नी -नम्, अद्यतनस् -नी -नम्.
Molasses, गुडस्, इक्षुक्षारस्, क्षारस्.
Moment, क्षणस्; stay a —, तिष्ठ तावत्.
Monarch, राजा *m.* (न्), नृपस्, पार्थिवस्.
Money, धनम्, वित्तम्; (coin) मुद्रा.
Moon, चन्द्रस्, चन्द्रमास् *m.* (-मस्), इन्दुस् *m.*, सोमस्, शशी *m.* (न्), निशाकरस्.

More, अधिकस् -का -कम्, अधिकतरस् -रा -रम्; *adv.* अधिकम्, अधिकतरम्.

Moreover, किञ्च, अपिच, अन्यच्च.

Morning, प्रभातम्, प्रातःकालस्, पूर्वाह्णस्.

Mortal, *adj.* मर्त्यस् -र्त्या -र्त्यम्; (human) मानुषस् -षी -षम्.

Mortal, *subs.* मर्त्यस्, मनुष्यस्, मानुषस्.

Mortality, मर्त्यता, मनुष्यता, मनुष्यत्वम्.

Mother, माता *f.* (तृ), जननी, जनयित्री.

Motionless, निश्चलस् -ला -लम्, अचलस् -ला -लम्.

Mount, to (a horse), अश्वम् आरुह् or अधिरुह् (1 P. रोहति).

Mountain, पर्वतस्, गिरिस् *m.*, अद्रिस् *m.*, शैलस्.

Mourn, to, (*trans.*) अनुशुच् (1 P. -शोचति), परिदेव् (1 A. -देवते).

Mouse, मूषिकस्, मूषकस्, मूषिका.

Mouth, मुखम्, आस्यम्, वक्त्रम्, आननम्.

Move, to, (*trans.*) चल् (in *caus.* चालयति); (*intrans.*) चल् (1 P. चलति).

Moveable, चलस् -ला -लम्, चरस् -रा -रम्; the — and immoveable, चराचरम्, चलाचलम्, स्थावरजङ्गमम्.

Much, *adj.* बहुस् -हुस् or -ह्वी -हु, बहुलस् -ला -लम्; *adv.* बहु, भूयस्, अत्यन्तम्.

Much, *subs.* बहु *n.*, बहुत्वम्.

Mucukunda (a king, son of Mándhátri), मुचुकुन्दस्.

Mud, पङ्कस्, कर्दमस्, मलम्.

Muddiness, पङ्कता, सपङ्कता, सकर्दमता, मालिन्यम्.

Multiplied, गुणितस् -ता -तम्; — by thirty, त्रिंशद्गुणितस् -ता -तम्, त्रिंशद्गुणस् -णा -णम्.

Muni (an ascetic saint), मुनिस् *m.*

Murder, to, हन् (2 P. हन्ति), व्यापद् (in *caus.* -पादयति).

Music, सङ्गीतम्, सुस्वरस्.

Must, expressed by the *future pass. part.*, *e.g.* मया गन्तव्यम्, I must go.

Muttering, *subs.* गर्जनम्; the — of a cloud, अभ्रोद्-नादस्.

My, मम (*gen.* of अस्मद्), मदीयस् -या -यम्.

Myself, आत्मा *m.* (न्), see Gram. 222.

Mystic, गूढार्थस् -र्था -र्थम्; one who repeats the — adoration of the deity, *lit.* meditating on the prayer of twelve syllables, द्वादशाक्षरचिन्तकस् -का -कम्.

Name, नाम *n.* (न्), नामधेयम्; whose — and lineage are unknown, अज्ञातकुलनामा -म्नी -म (न्).

Named, नामा -म्नी -म (न्) at the end of *comps.*, *e.g.* भिल्लादिनामा named Bheels, etc.

Narrate, to, कथ् (10 P. कथयति).

Native (of a country), *subs.* देशजस्; —, *lit.* inhabitant, of India, भरतवर्षनिवासी *m.* (न्).

Nature, प्रकृतिस् *f.*; (characteristic) स्वरूपम्.

Navy, नौसङ्घस्, नौसमूहस्.

Neatly, शुभ्रम्, विनीतम्, विनीतवत्.

Neck, ग्रीवा, कण्ठस्, गलस्.

Necklace, माला, कण्ठमाला, हारस्,

Nectar, अमृतम्, पीयूषम्, सुधा.
Need, to, आकांक्ष् (1 P. -कांक्षति).
Needs, *adv.* अवश्यम्, अवश्यम् एव.
Negative, *subs.* प्रतिषेधस्.
Neglect, to, उपेक्ष् (1 A. -ईक्षते), अवज्ञा (9 P. -आनाति).
Neither, न, न च, न वा.
Never, न कदाचित्, न कदापि, न कदाचन.
Next, *adj.* अनन्तरस् -रा -रम्; on the — day, परेद्युस्; the — world, परलोकस्; *adv.* अनन्तरम्, ततस्.
Nice (good), उत्तमस् -मा -मम्; (fine) अश्लक्ष्णस् -क्ष्णा -क्ष्णम्.
Ni-dágha (name of a man), निदाघस्.
Night, रात्रिस् *f.*, निशा, रजनी; by —, रात्रौ; — and day, अहोरात्रम्, दिवानिशम्.
Ni-sháda (name of a wild mountain tribe), निषादस्.
No, न, नो; — more, न पुनर्; — one, न कश्चित्, न काचित्; न को ऽपि, न कापि; न कश्चन, न काचन.
Noble, उदारस् -रा -रम्, महात्मा -त्मा -त्म (न्).
Noble-minded, उदारचेतास् -तास् -तस् (-तस्).
Noise, शब्दस्, घोषस्, स्वनस्, निःस्वनस्.
None, न कश्चित्, न काचित्, न किञ्चित्; न को ऽपि, न कापि, न किमपि; न कश्चन, न काचन, न किञ्चन.
Nonsense, अनर्थकवाक्यम्; to talk —, जल्प् (1 P. जल्पति).
Nor, न, न च, न वा.
North, *subs.* उदीची, उत्तरा, उत्तरदिक् *f.* (श्).
Northward, *adj.* उदङ्मुखस् -खी -खम्.
Nose, नासा, नासिका, घ्राणम्.
Not, न; (prohibitive) मा; — so, नैवम्, मा नैवम्.

Nothing, न किञ्चित्, न किमपि, न किञ्चिद्; — more than, मात्रस् -त्री -त्रम् at the end of a *comp. e.g.* गर्दभमात्रस् 'nothing more than an ass.'

Notwithstanding, तथापि, किन्तु, अथापि.

Now, इदानीम्, अधुना, साम्प्रतम्, अद्य.

Noxious, हिंस्रस् -स्रा -स्रम्, हिंसकस् -का -कम्.

Number, संख्या; (collection, aggregate) गणस्, समूहस्, सङ्घस्.

Nurse, धात्री; — of all creatures, *lit.* of the universe, जगद्धात्री.

Nyáya (a philosophical system ascribed to Gautama), न्यायस्.

Nymph, अप्सरास् *f.* (-रस्).

O, हे, भोस्, भो, or expressed by the *voc.* alone.

Oath, शपथस्, प्रतिज्ञा, समयस्.

Obedience, शुश्रूषा; in — to, *lit.* out of respect for, her husband's commands, भर्तुर् वचनगौरवात्.

Obeisance, प्रणामस्; having made —, प्रणम्य *ind. past part.*

Obey, to, वचनम् अनुवृत् (1 A. -वर्तते).

Object (aim, purpose), अभिप्रायस्; one who has attained his objects, कृतकृत्यस्; — of sense, विषयस्.

Oblation, हुतम्, होमस्, हव्यम्.

Obligation (duty), कर्तव्यम्.

Oblivion, विस्मृतिस् *f.*, विस्मरणम्.

Obscure, to, तिमरय (*nom. p.* तिमरयति).

Obscured, तमोवृतस् -ता -तम्; — with clouds, मेघावृतस् -ता -तम्.

Obsequial, आन्तकर्मिकस् -की -कम्; — offering, आद्धम्.

Obsequies, प्रेतकार्याणि *n. pl.*, अन्त्यक्रिया, अन्त्यकर्म *n.* (न्).

Observance (religious), व्रतम्, नियमस्, तपस्.

Observe, to (perceive), दृश् (1 P. पश्यति); (perform) अनुष्ठा (1 P. -तिष्ठति).

Observing (perceiving), पश्यन् -श्यन्ती -श्यत् (त्).

Obstruct, to, रुध् or प्रतिरुध् (7 P. -रुणद्धि).

Obtain, आप् or प्राप् (5 P. -आप्नोति), लभ् (1 A. लभते).

Obtained, प्राप्तस् -प्ता -प्तम्, लब्धस् -ब्धा -ब्धम्.

Occasion, अवसरस्, अवकाशस्; on one —, एकदा.

Occupation, वृत्तिस् *f.*, व्यापारस्, व्यवहारस्

Occupied, प्रवृत्तस् -त्ता -त्तम्; — with pious cares, तपसि स्थितस् -ता -तम्.

Occur, to, वृत् (1 A. वर्तते), उपस्था (1 P. -तिष्ठति).

Occurred, वृत्तस् -त्ता -त्तम्, उपस्थितस् -ता -तम्.

Ocean, समुद्रस्, सागरस्, अर्णवस्; — of milk, क्षीराब्धिस् *m.*

Ocean-strand, समुद्रतीरम्, समुद्रतटम्.

Of, expressed by the *gen. c.*, by means of a *comp.*, etc.

Offence (transgression), अपराधस्, पापम्, पातकम्.

Offer, to (a sacrifice), यज् (1 P. A. यजति, -ते); (*intrans.*) प्रतिज्ञा (9 A. -जानीते).

Offerer (of sacrifice), यष्टा *m.* (ष्टृ), होता *m.* (तृ).
Office (charge, post), अधिकारस्, नियोगस्, पदम्.
Oil, तैलम्.
Old, वृद्धस् -द्धा -द्धम्, स्थविरस् -रा -रम्; — age, जरा; of —, पुरा.
Oldest, ज्येष्ठस् -ष्ठा -ष्ठम्.
On, expressed by अधि or नि prefixed, by उपरि affixed or with *gen.*, by *loc. c.*, etc.
Once, सकृत्, एकवारम्; (formerly) पुरा; — upon a time, एकदा; all at —, युगपत्.
One, एकस् -का -कम्, see Gram. 200; — day, एकदा.
Only, *adv.* केवलम्, मात्रम्.
Onward, expressed by प्र prefixed, अग्रतस्, पुरतस्.
Open, to, (*trans.*) विवृ (5 P. A. -वृणोति, -वृणुते), उद्घट् (10 P. -घाटयति).
Opinion, मतम्, मतिस् *f.*, बुद्धिस् *f.*
Oppress, to, पीड् (10 P. पीडयति).
Opulent, धनी -निनी -नि (न्), धनवान् -वती -वत् (त्).
Orb, मण्डलम्, बिम्बस् -म्बम्.
Ordainer, स्थापकस्, विधाता *m.* (तृ), प्रकल्पकस्.
Order, to, आज्ञा (in *caus.* -ज्ञापयति), आदिश् (6 P. -दिशति).
Order, *subs.* आज्ञा; (religious order) आश्रमस्.
Origin, मूलम्, योनिस् *m. f.*
Originate, to, (*intrans.*) उत्पद् or समुत्पद् (4 A. -पद्यते).
Ornament, भूषणम्, अलङ्कारस्, आभरणम्.

Other, अन्यस् -न्या -न्यत्, इतरस् -रा -रत्, परस् -रा -रम्, अपरस् -रा -रम्.

Out, बहिस् or निस् prefixed; — of what? कुतस्; — away! धिक्, अपेहि.

Outlay, व्ययस्, उत्सर्गस्, क्षयस्.

Outlive, to, अतिजीव् (1 P. -जीवति), अधिककालं जीव् (1 P. -जीवति).

Over, उपरि affixed, or with *gen.*

Overcome, to, जि (1 P. A. जयति, -ते), पराजि (1 A. -जयते).

Overcome, *pass. part.* जितस् -ता -तम्; (put to silence) निरुत्तरीकृतस् -ता -तम्.

Overthrow, to, पराजि (1 A. -जयते), पराभू (1 P. -भवति).

Owe, to, धृ (in *caus.* धारयति).

Owing, to (by reason of), expressed by the *abl.*

Own, स्वस् स्वा स्वम्, स्वकस् -का -कम्, स्वकीयस् -या -यम्, आत्म or स्व in *comps.*

Owner, स्वामी *m.* (न्), पतिस् *m.*, Gram. 121; — of a field, क्षेत्रपतिस् *m.*

Ox, गौस् *m.* (गो, Gram. 153), वृषभस्, बलीवर्दस्.

Pain, पीडा, वेदना, व्यथा, दुःखम्.

Pained, पीडितस् -ता -तम्, आर्तस् -र्ता -र्तम् in *comps.*

Painful, पीडाकरस् -री -रम्; (unpleasant) अप्रियस् -या -यम्.

Paining, *subs.* पीडाकरणम्, पीडनम्.

Paint, to, लिख् (6 P. लिखति), चित्र् (10 P. चित्रयति).
Pair, युगलम्, युगम्, मिथुनम्.
Palace, हर्म्यम्, सौधम्, प्रासाद्स्.
Pañćála (name of a people in the north of India and of their country), पञ्चालास् *m. pl.*
Paṇḍit, पण्डितस्.
Páṇḍu (king of Hastiná-pura), पाण्डुस् *m.*; son of —, पाण्डवस्.
Páṇini (a celebrated Hindú grammarian), पाणिनिस् *m.*
Panting, उच्छ्वसन् -सन्ती -सत् (त्), कम्पमानस् -ना -नम्.
Paraśu-ráma (son of Jamad-agni), परशुरामस्.
Parent, जननस् -नी; the great — of creation, लोकपितामहस्.
Párijáta (one of the trees of Svarga), पारिजातस्.
Part with, to, त्यज् (1 P. त्यजति), दा (3 P. ददाति).
Part, *subs.* भागस्, अंशस्, खण्डस्, विभागस्.
Partake, to (of food), भुज् (7 A. भुंक्ते).
Pass, to, अती (2 P. -एति); (time) गम् (in *caus.* गमयति); which passes away, अध्वरस् -रा -रम्.
Passed, अतीतस् -ता -तम्, अतिक्रान्तस् -न्ता -न्तम्.
Passion, रागस्, मनोरागस्, मदस्.
Patañjali (founder of the Yoga system of philosophy), पतञ्जलिस् *m.*
Path, मार्गस्, पन्थास् *m.* (पथिन्, see Gram. 162), पद्वी.
Patron, पालकस्, प्रतिपालकस्, उपकारी *m.* (न्).
Paw, पादस्, हस्तस्, करस्.

Pay, to (a price), मूल्यं दा (3 P. A. ददाति, दत्ते); to — attention, अवधानं कृ (8 P. A. करोति, कुरुते).

Peace, सन्धिस् *m.*, सन्धानम्; (tranquillity) शान्तिस् *f.*

Peacock, मयूरस्, शिखी *m.* (न्), बर्हो *m.* (न्), बर्हिणस्.

Pearly, मुक्तामयस् -यी -यम्, मुक्तायुक्तस् -क्ता -क्तम्.

Peasant, कृषकस्, गोपस्, ग्रामवासी *m.* (न्).

Pebble, उपलस्, शिला, क्षुद्रशिला.

Peculiar, स्वस् स्वा स्वम्, स्वकीयस् -या -यम्, निजस् -जा -जम्.

Pen (instrument for writing), लेखनी.

Penance, तपस् *n.*, व्रतम्, नियमस्.

Penetrate, to (pervade), व्याप् (5 P. -आप्नोति).

People, जनस्, लोकस्, प्रजास् *f. pl.*

Perceive, to, आलोक् or विलोक् (*cl.* 10 P. -लोकयति: *pass.* -लोक्यते).

Perceiving, आलोकयन् -यन्ती -यत (त्), आलोक्य *ind. past part.*

Perfect, परमस् -मा -मम्, उत्तमस् -मा -मम्.

Perfectly, परमम्, अखिलेन, सर्वतस्.

Perform, to, अनुष्ठा (1 P. -तिष्ठति), कृ (8 P. A. करोति, कुरुते).

Performance, अनुष्ठानम्, विधानम्, करणम्.

Perfuming, वासयन् -यन्ती -यत् (त्).

Perhaps, नूनम्, किल, अपिनाम.

Period, अन्तरम्, युगम्; a — of years, समान्तरम्.

Persia, पारसीकस्.

Persian, पारसीकस् -की -कम्.

Person, जनस्; (body) वपुस् *n.*, तनुस् *f.*
Philosopher, विद्वान् *m.* (-द्वस्, see Gram. 168, *a*), बुधस्.
Philosophy, विद्या, ज्ञानम्, तत्त्वज्ञानम्.
Physician, भिषक् *m.* (ज्), वैद्यस्.
Picture, चित्रम्, चित्रलिखितम्, आलेख्यम्.
Piece, खण्डस् -ण्डम्, अंशस्, भागस्; such a — of work, एतावान् आयासस्.
Pierced, विद्धस् -द्धा -द्धम्, वेधितस् -ता -तम्.
Pile, राशिस् *m.*; (pyre) चितिस् *f.*
Pine, to, क्षि (in *pass.* क्षीयते), म्लै (1 P. म्लायति).
Pious, धार्मिकस् -की -कम्, धर्मशीलस -ला -लम्.
Pit, गर्तस्, विवरम्, उत्खातम्.
Pitcher, कुम्भस्, घटस्; with a — in his hand, कुम्भहस्तस्.
Pity to, दयां कृ or कृपां कृ (8 P. A. करोति, कुरुते).
Pitying, *adj.* करुणस् -णा -णम्, दयालुस् -लुस् -लु.
Pivot, अधिष्ठानम्.
Place, to, धा (3 P. A. दधाति, धत्ते), न्यस् (4 P. -अस्यति).
Place, स्थानम्, देशस्, पदम्; another —, स्थानान्तरम्.
Placing, दधत् -धती -धत् (त्).
Plan, उपायस्, कल्पना, निश्चितम्.
Planet, ग्रहस्, ज्योतिस् *n.*
Plank, दीर्घदारुस् *m.*, दीर्घकाष्ठम्, दारुफलकस्.
Plant, to, रुह् (in *caus.* रोपयति).
Plant, *subs.* ओषधिस् *f.*, ओषधी, प्ररोहस्.
Play, to, क्रीड् (1 P. क्रीडति).
Playing, क्रीडन् -डन्ती -डत् (त्).
Pleasant, रम्यस् -म्या -म्यम्, मनोरमस् -मा -मम्.

Pleasantness, रम्यता, सुखम्, सुखत्वम्.
Please, to, (*trans.*) तुष् (in *caus.* तोषयति), रुच् (1 A. रोचते) with *dat.* or *gen.*
Pleased, तुष्टस् -ष्टा -ष्टम्, सन्तुष्टस् -ष्टा -ष्टम्.
Pleasure, प्रीतिस् *f.*, सुखम्, भोगस्.
Plume, पक्षस्, पक्षम्, पर्णस्.
Plunder, to, चुर् (10 P. चोरयति), हृ (1 P. हरति).
Pointed out, निर्दिष्टस् -ष्टा -ष्टम्, आदिष्टस् -ष्टा -ष्टम्.
Poison, विषम्, गरस् -रम्.
Polish, to, परिष्कृ or संस्कृ (8 P. A. -करोति, -कुरुते).
Polished, परिष्कृतस् -ता -तम्, संस्कृतस् -ता -तम्.
Poor, दरिद्रस् -द्रा -द्रम्; (pitiable) कृपणस् -णा -णम्.
Portion, अंशस्, भागस्, विभागस्, भाग्यम्.
Possess, to, धृ (1, 10 P. धरति, धारयति).
Possessed (of), युक्तस् -क्ता -क्तम्, उपेतस् -ता -तम्; expressed by the affixes मत्, वत्, and इन्; — of marvellous powers, सुप्रभावस् -वा -वम्.
Possessing, *subs.* धरणम्, धारणम्.
Possession (property), द्रव्यम्, वसु *n.*
Possessor, धारी *m.* (न्), स्वामी *m.* (न्).
Possible, शक्यस् -क्या -क्यम्; to be —, सभू (1 P. -भवति).
Post, स्तम्भस्, स्थाणुस् *m.*; a sacrificial —, यूपस्.
Potency, सामर्थ्यम्, प्रभावस्, वीर्यम्.
Power, बलम्, शक्तिस् *f.*, प्रभावस्.
Powerful, बलवान् -वती -वत् (त्), बली -लिनी -लि (न्).
Practice, आचारस्, व्यवहारस्, समाचारस्.

Practise, to, आचर् or समाचर् (1 P. -चरति), कृ (8 P. A. करोति, कुरुते).

Practised, आचरितस् -ता -तम्, कृतस् -ता -तम्.

Praise, to, प्रशंस् (1 P. -शंसति), स्तु (2 P. स्तौति or स्तवीति).

Praise, *subs.* प्रशंसा, स्तुतिस् *f.*, श्लाघा.

Praising, प्रशंसन् -न्ती -नत् (त्), स्तुवन् -वती -वत् (त्), स्तुत् *m. f. n.* at the end of a *comp.*

Prajá-pati (a mind-born son of Brahmá), प्रजापतिस् *m.*

Prate, to, जल्प् (1 P. जल्पति), प्रलप् (1 P. -लपति).

Pray, to, प्रार्थ् (10 A. -अर्थयते), आशास् (2 A. -शास्ते).

Precept, उपदेशस्, आदेशस्, अनुशासनम्.

Preceptor, उपदेशकस्, शिक्षकस्, अध्यापकस्.

Predominance, प्राबल्यम्, प्राधान्यम्, प्रधानता.

Predominate, to, प्रभू (1 P. -भवति), व्यतिरिच् (in *pass.* -रिच्यते).

Prepare, to, संस्कृ (8 P. A. -करोति, -कुरुते), प्रसाध् (in *caus.* -साधयति).

Presence, सन्निधानम्; into the — of, समीपम्, सकाशम्.

Present, to, दा (3 P. A. ददाति, दत्ते); (introduce) दृश् (in *caus.* दर्शयति).

Present, *adj.* अधुनातनस् -नी -नम्.

Present (a gift), दानम्, प्रदानम्, सम्प्रदानम्.

Presently, अनन्तरम्, अचिरेण, क्षणान्तरे.

Preserved, रक्षितस् -ता -तम्, पालितस् -ता -तम्.

Pressure, पीडनम्, पीडा.

Pretext, छलम्, व्याजस्, छद्म *n.* (न्), व्यपदेशस्.

Prevail, to प्रभू (1 P. -भवति), प्रचल् (1 P. -चलति).

Prevent, to, निवृ (in *caus.* -वारयति).
Prey, आमिषम्, भक्ष्यम्, मांसम्.
Price, मूल्यम्, अर्घस्.
Pride, दर्पस्, गर्वस्, आटोपस्.
Priest, याजकस्; a domestic —, पुरोहितस्.
Prince, राजपुत्रस्; (sovereign) राजा *m.* (न्).
Princely, राजकीयस् -या -यम्, राजवंश्यस् -श्या -श्यम्.
Princess, राजपुत्री, राजकन्या, नृपात्मजा.
Prison, कारागारम्, कारागृहम्, बन्धनालयस्.
Prithu (name of a king), पृथुस् *m.*
Privately, एकान्ततस्, रहसि, विजने.
Prize (reward), पारितोषिकम्.
Probability, सम्भावना, सम्भवस्, सम्भाव्यता.
Probably, यथासम्भवम्, प्रायस्, किल.
Proboscis (of an elephant), हस्तस्, करस्; (nose) नासा, नासिका, घ्राणम्,
Proceed, to, प्रगम् (1 P. -गच्छति), प्रचल् (1 P. -चलति).
Process (proceeding), क्रिया, कर्म *n.* (न्).
Procession, याचा, याचाप्रसङ्गस्.
Produce, to, उत्पद् (in *caus.* -पादयति), प्रसु (2 A. -सूते or in *pass.* -सूयते).
Produced, उत्पन्नस् -न्ना -न्नम्, समुत्पन्नस् -न्ना -न्नम्, प्रसूतस् -ता -तम्.
Producer, जनयिता *m.* (तृ); — of the world, संसार-जनयिता -त्री -तृ (तृ).
Product, उत्पन्नम्, प्रसूतिस् *f.*, प्रसवस्.
Profit, फलम्, फलोदयस्, लाभस्.

Promise, to, प्रतिश्रु (5 P. -शृणोति), प्रतिज्ञा (9 A. -जानीते).
Promising, प्रतिश्रुखन् -खती -खत् (त्), प्रतिजानानस् -ना -नम्.
Promote, to, वृध् or संवृध (in *caus.* -वर्धयति).
Prompted, प्रेरितस् -ता -तम्, प्रवर्तितस् -ता -तम्.
Promulgate, to, प्रकाश् (in *caus.* -काशयति), प्रचर् (in *caus.* -चारयति).
Promulgated, प्रकाशितस् -ता -तम्, प्रचारितस् -ता -तम्.
Proof, प्रमाणम्, प्रामाण्यम्; absence of —, मानाभावस्.
Property, स्वम्, धनम्; (distinctive attribute) गुणस्.
Prophet (the medium of a divine revelation), ऋषिस् *m.*
Propitiating, *subs.* प्रसादनम्, आराधनम्.
Prosperity, श्रीस् *f.* (श्री), सम्पत् *f.* (द्), प्रतिपत्तिस् *f.*
Prostrate, प्रणतस् -ता -तम्, प्रणिपतितस् -ता -तम्.
Protect, to, रक्ष् (1 P. रक्षति), पा (in *caus.* पालयति).
Protecting, *subs.* रक्षणम्, पालनम्, परिपालनम्.
Protection, रक्षा; the — of the earth, पृथिवीपरिपालनम्.
Protector, रक्षकस्; the — of the world, जगद्धाता *m.* (तृ).
Prove, to, (*intrans.*) विद् (in *pass.* विद्यते), सम्भू (1 P. -भवति).
Province (prescribed duty), स्वधर्मस्, स्वकर्म *n.* (न्).
Prudent, धीमान् -मती -मत् (त्), मनीषी -षिणी -षि (न्).
Publicly, सकाशे, प्रकाशतस्, प्रकटम्.
Punish, to, दण्ड् (10 P. दण्डयति), शास् (2 P. शास्ति).
Punishing, *subs.* दण्डनम्, शासनम्, अनुशासनम्.

Punishment, दण्डस्; infliction of —, दण्डप्रयोगस्.
Pupil, शिष्यस्, छात्रस्.
Puráṇa (a sacred legendary work), पुराणम्.
Pure, शुद्धस् -द्धा -द्धम्, शुचिस् -चिस् -चि.
Purified, पूतस् -ता -तम्, शोधितस् -ता -तम्.
Purpose, to, मनः कृ or मतिं कृ (8 P. A. करोति, कुरुते).
Purpose, *subs.* अभिप्रायस्; for the — of ablution, अभिषेकार्थम्.
Pursuing, अनुधावन् -वन्ती -वत् (त्); (striving after), यतमानस् -ना -नम्.
Put, to, धा (3 P. A. दधाति, धत्ते), स्था (in *caus.* स्थापयति); to — on (clothes), परिधा.

Quadruped, चतुष्पात् *m.* (-पाद्), चतुष्पादस्.
Quality, गुणस्, भावस्, स्वभावस्.
Quarrel, कलहस् -हम्, विवादस्.
Queen, राज्ञी, महिषी, राजपत्नी.
Quench, to, शम् or प्रशम् (in *caus.* शमयति).
Question, प्रश्नस्; (topic of discussion) वादविषयस्.
Quick, शीघ्रस् -घ्रा -घ्रम्, सत्वरस् -रा -रम्.
Quickly, शीघ्रम्, सत्वरम्, क्षिप्रम्.
Quite, सर्वतस्, अखिलेन, सम्यक्.

Race (family), वंशस्, कुलम्.
Radiance, दीप्तिस् *f.*, तेजस् *n.*, कान्तिस् *f.*

Radiant, देदीप्यमानस् -ना -नम्; — with beauty, स्फुरत्कान्तिमान् -मती -मत् (त्).
Rain, to, वृष् (1 P. वर्षति).
Rain, *subs.* वृष्टिस् *f.*, वर्षस्, मेघजलम्.
Rainy, वार्षिकस् -की -कम्; — season, वर्षास् *f. pl.*, वर्षकालस्, प्रावृट् *f.* (ष्).
Raise, to, उत्था (in *caus.* -थापयति, *rt.* स्था), उन्नम् (in *caus.* -नमयति).
Raising, उत्थापयन् -यन्ती -यत् (त्).
Rákshasa (a kind of demon), राक्षसस्, रक्षस् *n.*
Ram, मेषस्, अविस् *m.*
Ráma (a hero, the son of Daśa-ratha), रामस्.
Rank, पदम्, अभिजातता, कुलीनता.
Rapidly, त्वरितम्, द्रुतम्, शीघ्रम्.
Rat, मूषिकस्, मूषिका, आखुस् *m.*
Rather, वरम्; rather — than, वरं — न पुनर्, see Gram. 831.
Ray, किरणस्, रश्मिस् *m.*, करस्, मयूखस्.
Reach, to (arrive at), प्राप् (5 P. -आप्नोति), अधिगम् (1 P. -गच्छति).
Reached, प्राप्तस् -प्ता -प्तम्, अधिगतस् -ता -तम्.
Read, to, अधी (2 A. अधीते), पठ् (1 P. पठति).
Ready, सज्जस् -ज्जा -ज्जम्, सज्जीभूतस् -ता -तम्.
Realise, to, साध् (in *caus.* साधयति).
Really, अर्थतस्, यथार्थम्, यथातत्त्वम्.
Realm, राष्ट्रम्, राज्यम्, विषयस्.
Reap, to, फलं प्राप् (5 P. -आप्नोति), फलं भुज् (7 A. भुंक्ते).

Rear, to (bring up), पुष् (in *caus.* पोषयति), विनी (1 P. -नयति).

Reason, बुद्धिस् *f.*, धीस् *f.*; (cause) हेतुस् *m.*; for many reasons, बहुभिर् हेतुभिः.

Recall, to (to any one's recollection), स्मृ (in *caus.* स्मारयति).

Receive, to, आदा (3 A. -दत्ते), प्राप् (5 P. -आप्नोति), लभ् or उपलभ् (1 A. -लभते).

Reckon, to (calculate), गण् (10 P. गणयति); (account) मन् (4 A. मन्यते).

Reckoned, गणितस् -ता -तम्, मतस् -ता -तम्.

Recollect, to, स्मृ (1 P. स्मरति, *ind. past part.* स्मृत्वा).

Recollecting, *subs.* स्मरणम्; with the faculty of — a former life, जातिस्मरस् -रा -रम्.

Recollection, स्मृतिस् *f.*, स्मरस्, स्मरणम्.

Recompense, फलम्, पारितोषिकम्, प्रतिफलम्.

Reduce, to, नी (1 P. नयति); to — to ashes, भस्मसात् कृ or भस्मीकृ (8 P. A. -करोति, -कुरुते).

Reference, उद्देशस्, अपेक्षा; with — to, उद्दिश्य, अपेक्ष्य.

Reflect, to, चिन्त् (10 P. चिन्तयति), धी (1 P. ध्यायति).

Refresh, to, तृप् (in *caus.* तर्पयति).

Refuge, शरणम्, आश्रयस्, गतिस् *f.*; to take — in, समाश्रि (1 P. -श्रयति) with *acc.*

Regal, राजकीयस् -या -यम्.

Regard, *subs.* अपेक्षा, उद्देशस्; in — to, अपेक्ष्य, उद्दिश्य.

Regenerate (twice-born), द्विजस् -जा -जम्, द्विजातिस् -तिस् -ति.

Regent, पतिस् *m.*, see Gram. 121, अधिपतिस् *m.*

Region, दिक् *f.* (श्), देशस्; in that —, तस्मिन् देशे, तत्र; to go to a lower —, अधो व्रज् (1 P. व्रजति).

Reign, to, शास् (2 P. शास्ति), आधिपत्यं कृ (8 P. A. करोति, कुरुते).

Reign, *subs.* आधिपत्यकालस्; in his —, *lit.* while he was king, तस्मिन् राजनि.

Rejoin, to, प्रतिवच् (2 P. -वक्ति), प्रतिवद् (1 P. -वदति).

Relate, to, कथ् (10 P. कथयति), आख्या (2 P. -ख्याति).

Relation (kinsman), बन्धुस् *m.*, बान्धवस्; (connexion) सम्बन्धस्.

Release, to, मुच् or विमुच् (6 P. -मुञ्चति or in *caus.* -मोचयति).

Reliance, विश्वासस्, प्रत्ययस्, समाश्रयस्.

Relieved, मुक्तस् -क्ता -क्तम्; — from fear, *lit.* whose fear is gone, वीतभीस् -भीस् -भि.

Religion (piety), धर्मस्, भक्तिस् *f.*

Religious, धार्मिकस् -की -कम्; — rite, कर्म *n.* (ण्).

Relinquish, to, त्यज् (1 P. त्यजति); one who has relinquished his kingdom, his children, and his friends, विमुक्तराज्यतनयबान्धवस्.

Remain, to, स्था (1 P. A. तिष्ठति, -ते).

Remedy, प्रतिकारस्, प्रतीकारस्, उपायस्.

Remember, to, स्मृ (1 P. स्मरति).

Remind, to, स्मृ (in *caus.* स्मारयति).

Remnant, शेषस्, अवशेषस्, शिष्टम्.

Remove, to, अपहृ (1 P. -हरति), अपनी (1 P. -नयति).

Removed, अपहृतस् -ता -तम्, अपनीतस् -ता -तम्.
Render, to (restore), प्रतिदा (3 P. -ददाति); (make) कृ (8 P. A. करोति, कुरुते).
Renewed, renovated, नवीकृतस् -ता -तम्.
Renowned, प्रथितस् -ता -तम्, ख्यातस् -ता -तम्.
Repair, to, प्रतिसमाधा (3 P. A. -दधाति, -धत्ते).
Repeat, to (recite), पठ् (1 P. पठति).
Repeatedly, असकृत्, मुहुस्, पुनः पुनर्.
Repeating (recital), पठनम्, पाठस्.
Repentance, पश्चात्तापस्, अनुतापस्, परितापस्.
Reply, to, प्रतिवच् (2 P. -वक्ति), प्रतिवद् (1 P. -वदति).
Reply, *subs.* प्रतिवचनम्, प्रतिवाक्यम्, उत्तरम्.
Report, *subs.* प्रवादस्, लोकप्रवादस्, जनवादस्.
Reptile, सरीसृपस्, उरोगामी *m.* (न्).
Request, *subs.* प्रार्थनम्, प्रार्थना, याचना.
Require, to, प्रार्थ् (10 P. A. -अर्थयति, -ते).
Resentment, क्रोधस्, कोपस्, मन्युस् *m.*
Residence, निवासस्; where is your —? क्व निवासो भवान्.
Resign, to, त्यज् or परित्यज् (1 P. -त्यजति).
Resistless, अप्रतिहतस् -ता -तम्, अव्याहतस् -ता -तम्.
Resolve, to, निश्चि (5 P. -चिनोति), मतिं कृ (8 P. A. करोति, कुरुते).
Resorting to, *ind. past part.* आश्रित्य.
Resource, गतिस् *f.*, उपायस्.
Respect, *subs.* आदरस्, मानम्, सेवा.
Respected, आदृतस् -ता -तम्, कृतादरस् -रा -रम्.

Respectful, सादरस् -रा -रम्.
Respecting (concerning), प्रति, उद्दिश्य, अपेक्ष्य.
Respective, expressed by the repetition of स्व 'own,' *e.g.* by their — systems, स्वेन स्वेन मार्गेण.
Respectively, प्रत्येकम्.
Restore, to, प्रतिदा (3 P. A. -ददाति, -दत्ते).
Restrain, to, धृ (in *caus.* P. A. धारयति, -ते).
Result, to, उत्पद् or समुत्पद् (4 A. -पद्यते).
Result, *subs.* फलम्, फलोत्पत्तिस् *f.*
Retinue, परिवारस्, परिग्रहस्, परिजनस्.
Return, to (come back), पुनर् आगम् (1 P. -गच्छति) (give back) प्रतिदा (3 P. A. -ददाति, -दत्ते).
Return, *subs.* पुनरागमनम्, प्रत्यागमनम्, प्रत्यागमस्.
Revenge, to, प्रतिकृ (8 P. A. -करोति, कुरुते).
Revered, पूजितस् -ता -तम्, सेवितस् -ता -तम्.
Reverence, to, पूज् (10 P. पूजयति), सेव् (1 A. सेवते).
Revile, to, निन्द् (1 P. A. निन्दति, -ते).
Reward, फलम्, पारितोषिकम्.
Ribhu (name of a son of Brahmá), ऋभुस् *m.*
Rice, अन्नम्; — boiled with sugar, मिष्टान्नम्.
Rich, धनी -निनी -नि (न्), धनवान् -वती -वत् (त्).
Riches, धनम्, वित्तम्, अर्थस्, वसु *n.*, द्रव्यम्.
Right, *adj.* (fitting) युक्तस् -क्ता -क्तम्; (not left) दक्षिणस् -णा -णम्.
Right, *subs.* धर्मस्; — over the Vedas, वेदाधिकारस्.
Righteous, धार्मिकस् -की -कम्, पुण्यस् -ण्या -ण्यम्.
Righteousness, धर्मस्, न्यायस्, नीतिस् *f.*

Rightful, न्याय्यस् -य्या -य्यम्, यथान्याय्यस् -य्या -य्यम्.

Rig-Veda ('Veda of praise'), ऋग्वेदस्.

Rik (a hymn of the Rig-Veda or a collective name for all its hymns), ऋक् *f.* (च्).

Ripe, पक्वस् -क्वा -क्वम्, परिपक्वस् -क्वा -क्वम्.

Ripen, to, पच् (in *pass.* पच्यते); to — in knowledge, विद्याव्युत्पत्तिं प्राप् (5 P. -आप्नोति).

Rise, to, उत्था (1 P. -तिष्ठति, *rt.* स्था); (as the sun or moon) उद्इ् (2 P. -एति).

Rishi (an inspired poet), ऋषिस् *m.*

Rite, क्रिया, कर्म *n.* (न्), विधिस् *m.*

River, नदी, सरित् *f.*, अपगा.

Road, मार्गस्, पन्थास् (पथिन् see Gram. 162), अध्वा *m.* (न्), वर्त्म *n.* (न्).

Roar, roaring, *subs.* नादस्.

Rob, to, हृ (1 P. हरति), चुर् (10 P. चोरयति).

Robed, संवीतस् -ता -तम्; — in white, *lit.* wearing white robes, श्वेताम्बरधरस् -रा -रम्.

Rock, शिला, उपलस्, शैलस्.

Rod, दण्डस्, वेचम्, वेणुस् *m.*

Roll, to, (*intrans.*) लुठ् or प्रलुठ् (6 P. -लुठति).

Rolling, लुठन् -ठती or -ठन्ती -ठत् (त्), आघूर्णितस् -ता -तम्.

Room (apartment), शाला, आगारस्, शालिका.

Root, मूलम्; — of the Seemul, शाल्मलीमूलम्.

Rope, रज्जुस् *m. f.*, गुणस्, सूचम्.

Rough, परुषस् -षा -षम्, कठिनस् -ना -नम्, कर्कशस् -शा -शम्; — usage, पारुष्यम्.

Royal, राजकीयस् -या -यम्; a — ascetic, नृपतापसस्.
Rule, to, शास् (2 P. शास्ति), प्रतिपा (in *caus.* -पालयति).
Rule, नियमस्; — of duty, धर्मस्; — of life, मर्यादा.
Ruler, शासिता *m.* (तृ), अधिकारी *m.* (न्).
Run, to, धाव् (1 P. A. धावति, -ते), द्रु (1 P. द्रवति); (flow) स्रु (1 P. स्रवति).
Running, धावन् -वन्ती -वत् (त्), धावमानस् -ना -नम्.
Rupee, मुद्रा, रौप्यम्, रौप्यमुद्रा.
Rush, to, सवेगं धाव् (1 P. A. धावति, -ते); to — away, विद्रु (1 P. -द्रवति).
Rustic, ग्राम्यस् -म्या -म्यम्, ग्रामीयस् -या -यम्.

Sacred, पुण्यस् -ण्या -ण्यम्, पवित्रस् -त्रा -त्रम्.
Sacrifice, to, यज् (1 P. A. यजति, -ते), हु (3 P. जुहोति).
Sacrifice, *subs.* यज्ञस्, क्रतुस् *m.*, मेधस्, मखस्, अध्वरस्, सत्त्रम्.
Sacrificial, यज्ञियस् -या -यम्; — ground, स्थण्डिलम्; — post, यूपस्; — rite, कर्म *n.* (न्).
Safety, क्षेमस्, क्षेमम्; in —, क्षेमेण.
Sage, *adj.* प्राज्ञस् -ज्ञा -ज्ञम्, ज्ञानी -निनी -नि (न्).
Sage, *subs.* मुनिस् *m.*, ऋषिस् *m.*
Said, उक्तस् -क्ता -क्तम्, उदितस् -ता -तम्.
Saint, सिद्धस्, मुनिस् *m.*, ऋषिस् *m.*
Saintly, पुण्यात्मा -त्मा -त्म (न्), पूतात्मा -त्मा -त्म (न्).
Sáma, Sáma-Veda (the Vedic hymns arranged for the chanting of the Ud-gátri priest), साम *n.* (न्), सामवेदस्.

Same, समस् -मा -मम्, समानस् -ना -नम्.
Sand, बालुका, सिकतास् *f. pl.*
Sandy, बालुकामयस् -यी -यम्, सैकतस् -ती -तम्.
Sán·khya (a philosophical system ascribed to Kapila), सांख्यस्.
Sansk;rit, संस्कृतभाषा, संस्कृतोक्तिस् *f.*
Sarasvatí (the river Sursooty), सरस्वती.
Sata-dru (the river Sutlej), शतद्रुस् *f.*
Satisfaction, तुष्टिस् *f.*, तोषस्, परितोषस्.
Satisfied, to be, तुष् (4 P. तुष्यति), तृप् (4 P. तृप्यति).
Satisfied, तुष्टस् -ष्टा -ष्टम्, सन्तुष्टस् -ष्टा -ष्टम्, तृप्तस् -प्ता -प्तम्.
Satisfy, to, तुष् or सन्तुष् (in *caus.* -तोषयति), तृप् (in *caus.* तर्पयति).
Sávara (name of a wild tribe), शवरस्.
Save, to (rescue), त्रै or परित्रै (1 A. -त्रायते).
Say, to, ब्रू (2 P. ब्रवीति), वच् (2 P. वक्ति).
Scale (balance), तुला.
Scan, to, अन्विष् (4 P. -इष्यति).
Scanty, परिमितस् -ता -तम्, मितस् -ता -तम्.
Scarcely, दुःखेन, छच्छ्रेण, सदुःखम्.
Scatter, to, कॄ or विकॄ (6 P. -किरति), विद्रु (in *caus.* -द्रावयति).
Scholar (pupil), शिष्यस्, छात्रस्.
School, पाठशाला; (sect) चरणस् -णम्.
Science, विद्या, ज्ञानम्, विज्ञानम्.
Scion, प्ररोहस्; (offspring) पुत्रस्, सुतस्, तनयस्.

Scorch, to, प्रतप् (1 P. -तपति, *pass.* -तप्यते).
Scourge, कशा, ताडनी.
Scratching, कण्डूयमानस् -ना -नम्; — the head, शिरःकण्डूयनं कुर्वन् -र्वती -र्वत् (त्).
Scripture, शास्त्रम्, धर्मशास्त्रम्, धर्मग्रन्थस्.
Sculptor, तक्षकस्, तष्टा *m.* (ष्टृ).
Sculpture, to, तक्ष् (1 P. तक्षति).
Sculpture, *subs.* तक्षणम्, प्रतिमातक्षणम्.
Sea, समुद्रस्, सागरस्, अर्णवस्, अब्धिस् *m.*; — of milk, क्षीराब्धिस् *m.*
Sea-girt, समुद्रमेखलस् -ला -लम्, सागरान्तस् -न्ता -न्तम्.
Search, to, अन्विष् (4 P. -इष्यति, 6 P. -इच्छति), मृग् (10 A. मृगयते).
Search, searching, *subs.* अन्वेषणम्, मार्गणम्.
Searching, *pres. part.* अन्विष्यन् -ष्यन्ती -ष्यत् (त्), मृगयाणस् -णा -णम्.
Season, ऋतुस् *m.*, कालस्, समयस्.
Seat, *subs.* आसनम्, पीठस् -ठम्.
Seated, आसीनस् -ना -नम्, उपविष्टस् -ष्टा -ष्टम्; — on a full-blown lotus, विकासिकमलस्थितस् -ता -तम्.
Second, द्वितीयस् -या -यम्.
Secret, रहस्यम्; (cause) कारणम्.
Secure, to, उपार्ज् (10 P. -अर्जयति).
See, to, दृश् (1 P. पश्यति), ईक्ष् or प्रेक्ष् (1 A. -ईक्षते).
Seed, बीजम्; — of iniquity, अधर्मबीजम्.
Seeing, पश्यन् -श्यन्ती -श्यत् (त्).

Seek, to, अन्विष् (4 P. -इष्यति, 6 P. -इच्छति), मार्ग् (1 P. मार्गति, 10 P. मार्गयति).
Seem, to, दृश् (in *pass.* दृश्यते), प्रतिभा (2 P. -भाति).
Seemul (the silk-cotton tree), शाल्मली.
Seen, दृष्टस् -ष्टा -ष्टम्, ईक्षितस् -ता -तम्.
Seize, to, हृ (1 P. हरति), ग्रह् (9 P. A. गृह्णाति, गृह्णीते).
Self, आत्मा *m.* (न्), स्वयम् *ind.*, see Gram. 222.
Selfish, ममतायुक्तस् -क्ता -क्तम्.
Selfishness, ममत्वम्, ममता.
Sell, to, विक्री (9 P. A. -क्रीणाति, -क्रीणीते).
Send, to, प्रेष् (10 P. -इषयति); to — for, आह्वे (1 P. -ह्वयति, *ind. past part.* आहूय).
Sense (organ of perception), इन्द्रियम्.
Senseless, अचेतास् -तास् -तस् (तस्), अचेतनस् -ना -नम्.
Sensible, सचेतनस् -ना -नम्; to make —, ज्ञा (in *caus.* ज्ञापयति).
Sensual (apprehended by sense), ऐन्द्रियकस् -की -कम्; — object, विषयस्.
Sentient, चेतनस् -नी -नम्, सचेतनस् -ना -नम्.
Separate, to, वियुज् (7 P. -युनक्ति or in *caus.* -योजयति).
Separation, वियोगस्, विप्रयोगस्, विरहस्.
Seraph, सिद्धस्.
Serious, गुरुस् -र्वी -रु; of — expense, महामूल्यस् -ल्या -ल्यम्.
Serpent, सर्पस्, उरगस्, भुजङ्गस्, भुजङ्गमस्, व्यालस्, नागस्.
Servant, भृत्यस्, प्रेष्यस्, सेवकस्.

Serve, to, सेव् (1 A. सेवते), उपास् or पर्युपास् (2 A. -आस्ते).
Service, भृत्यत्वम्, प्रेष्यत्वम्, सेवा; of — to mankind, उपकारकरः पुंसाम्.
Set, to (place), धा (3 P. A. दधाति, धत्ते); (as the sun) अस्तं गम् (1 P. गच्छति); to — out, प्रस्था (1 A. -तिष्ठते); to — the heart on, मनः कृ (8 P. A. करोति, कुरुते) with *loc.*
Settle, to (fix one's abode), वस् or निवस् (1 P. -वसति).
Seventy, सप्ततिस् *f.*
Seventy-one, एकसप्ततिस् *f.*
Several, अनेकस् -का -कम्, नाना in *comps.*; — times, असकृत्.
Severally, यथाक्रमम्, प्रत्येकम्, पृथक् पृथक्.
Severing, छिन्दन् -न्दती -न्दत् (त्); छित्त्वा *ind. past part.*
Sew, to, सिव् (4 P. सीव्यति).
Shade, छाया.
Shaft (arrow), शरस्, वाणस्, इषुस् *m. f.*
Shameless, निर्लज्जस् -ज्जा -ज्जम्, अलज्जस् -ज्जा -ज्जम्.
Share, to (partake), भुज् (7 P. A. भुनक्ति, भुंक्ते).
Share, *subs.* भागस्, विभागस्, अंशस्.
Sharp, तीक्ष्णस् -क्ष्णा -क्ष्णम्, शितस् -ता -तम्.
She, सा (तद्), इयम् (इदम्), असौ (अदस्).
Shed, to, पत् (in *caus.* पातयति), उत्सृज् (6 P. -सृजति).
Sheep, मेषस्, अविस् *m.*
Shell (of an oyster), शुक्तिस् *f.*
Shew, to, दृश् (in *caus.* दर्शयति), निर्दिश् (6 P. -दिशति).

Shine, to, प्रकाश् (1 A. -काशते), शुभ् (1 A. शोभते).
Shining, प्रकाशमानस् -ना -नम्, शोभनस् -ना -नम्.
Ship, नौस् *f.*, नौका, पोतस्.
Shipwrecked, भिन्ननौकस् -का -कम्, भग्ननौकस् -का -कम्.
Shoal, सैकतम्, पुलिनम्.
Shoe, उपानत् (ह्) *f.*, पादुका, पाद्यम्.
Shoot, to, क्षिप् or प्रक्षिप् (6 P. -क्षिपति), लिखन् (1 P. A. -खनति, -ते).
Shore, तीरम्, कूलम्, तटम्.
Shorn, लूनस् -ना -नम्; being — of lustre, निःश्रीकता.
Short, ह्रस्वस् -स्वा -स्वम्, क्षुद्रस् -द्रा -द्रम्; — of (less than) ऊनस् -ना -नम् with *abl.*
Shortly, अचिरेण, अचिरात्.
Shortness, ह्रस्वता; — of understanding, बुद्धिनैकृत्यम्.
Shoulder, स्कन्धस्, अंसस्.
Show, *subs.* आभासस्, आकारस्.
Shower, *subs.* वर्षस्, धारा.
Shun, to, वृज् or परिवृज् (10 P. -वर्जयति).
Shut, to, रुध् (7 P. रुणद्धि), पिधा (3 P. -दधाति).
Sick, रोगी -गिणी -गि (न्), रोगातुरस् -रा -रम्.
Sickle, दात्रम्, लवित्रम्.
Siddha (a kind of demigod), सिद्धस्.
Sigh, to, विनिःश्वस् (2 P. -श्वसिति, *ind. past part.* -श्वस्य).
Sight, दृष्टिस् *f.*, दर्शनम्, प्रेक्षणम्.
Sign, लक्षणम्, चिह्नम्, लाञ्छनम्.
Silence, मौनम्, तूष्णीम्भावस्.

Silent, मौनी -निनी -नि (न्), निःशब्दस् -ब्दा -ब्दम्.
Silent, to be, तूष्णीं भू (1 P. भवति), मौनं कृ (8 P. A. करोति, कुरुते).
Silver, रूप्यम्, रौप्यम्, रजतम्.
Similarity, सादृश्यम्, साम्यम्, सारूप्यम्.
Sin, *subs.* पापम्, कल्मषम्, पातकम्, पाप्मा *m.* (न्).
Since, expressed by the *abl.*; (seeing that) यतस्, यस्मात्, येन.
Sinew, स्नायुस् *m. f.*, सिरा.
Sing, to, गै (1 P. गायति).
Sir, आर्यस्, भवान् (त्, see Gram. 233).
Six, षट् *m. f. n. pl.* (ष्); — months, षण्मासम्.
Skilful, कुशलस् -ला -लम्, निपुणस् -णा -णम्.
Skill, कुशलता, निपुणता, पाटवम्; — in taming horses, *lit.* knowledge of horses, हयज्ञानम्, हयज्ञता.
Skin, चर्म *n.* (न्), त्वक् *f.* (च्).
Sky, गगणम्, व्योम *n.* (न्), अन्तरीक्षम्, नभस् *n.*, द्यौस् *f.* (दिव्, see Gram. 180, *b.*).
Slain, हतस् -ता -तम्, व्यापादितस् -ता -तम्.
Slaughter, वधस्, घातस्; (massacre) जनसङ्क्षयस्.
Slay, to, हन् (2 P. हन्ति), व्यापद् (in *caus.* -पादयति).
Sleep, to, स्वप् (2 P. स्वपिति), निद्रा (2 P. -द्राति), शी (2 A. शेते).
Sleeping, स्वपन् -पती -पत् (त्), शयानस् -ना -नम्, शयस् -या -यम् in *comps.*
Slight, to, उपेक्ष् (1 A. -ईक्षते), अवधीर् (10 P. -धीरयति).
Slighted, उपेक्षितस् -ता -तम्, अवधीरितस् -ता -तम्.

Slow, मन्दस् -न्दा -न्दम्, मन्दगतिस् -तिस् -ति.
Slowly, मन्दम्, शनैस्, मन्दं मन्दम्.
Small, अल्पस् -ल्पा -ल्पम्, क्षुद्रस् -द्रा -द्रम्.
Smaller, कनीयान् -यसी -यस् (स्), क्षोदीयान् -यसी -यस् (स्).
Smallest, कनिष्ठस् -ष्ठा -ष्ठम्, क्षोदिष्ठस् -ष्ठा -ष्ठम्.
Smile, to, स्मि (1 A. स्मयते).
Smile, *subs.* स्मितम्, विहासस्, विहसितम्.
Smite, to, तड् (10 P. ताडयति), हन् (2 P. हन्ति).
Smoke, धूमस्.
Smooth, to, श्लक्ष्णय (*nom.* P. श्लक्ष्णयति), श्लक्ष्णीक्ष (8 P. A. -करोति, -कुरुते).
Smriti (sacred writings of human authorship), स्मृतिस् *f.*
Snake-god (a semi-divine serpent inhabiting Pátála), नागस्.
So, इति (see Gram. 927), एवम्, तथा, इत्थम्.
Social, सांसर्गिकस् -की -कम्; a man in his — relations, *lit.* a man dwelling in a house, पुरुषो गृहे वसन् (त्).
Soft, मृदुस् -दी -दु, स्निग्धस् -ग्धा -ग्धम्.
Softly, मृदु, मृदुपूर्वम्, मन्दम्, शनैस्.
Soil, *subs.* मृत्तिका, मृत् *f.* (द्), भूमिस् *f.*
Soldier, सैनिकस्, सैन्यस्, योधस्.
Solemn, गुरुस् -र्वी -रु, गम्भीरस् -रा -रम्.
Soma-juice (the sacred juice of the acid Asclepias), सोमस्.

Some (a certain quantity), कियत्; (a certain number) कतिपयस् -या -यम्, अनेकस् -का -कम्; — one, कश्चित् *m.* काचित् *f.*, कश्चन *m.* काचन *f.*, को ऽपि *m.* कापि *f.*

Something, किञ्चित् *n.*, किञ्चन *n.*, किमपि *n.*

Son, पुत्रस्, सुतस्, तनयस्, सूनुस् *m.*, आत्मजस्.

Song, गीतम्, गाथा, गीतिस् *f.*

Soon, अचिरेण, अचिरात्.

Sorrow, शोकस्, दुःखम्, खेदस्.

Sore, *adv.* उग्रम्, भृशम्, अतिशयेन.

Sorrowful, शोकार्तस् -र्ता -र्तम्, दुःखान्वितस् -ता -तम्.

Soul, आत्मा *m.* (न्); soul's liberation, मुक्तिस् *f.*, मोक्षस्.

Sound, शब्दस्, स्वनस्, निस्वनस्; — of a chariot, रथघोषस्, रथनिर्घोषस्.

Source, मूलम्, योनिस् *m. f.*

Sovereignty, राज्यम्, राजत्वम्, आधिपत्यम्

Sow, to, वप् (1 P. वपति).

Space, अवकाशस्; (interval) अभ्यन्तरम्, अन्तरम्; in the — of six days, षड्भिर् दिनैः (see Gram. 820).

Spacious, विस्तीर्णस् -र्णा -र्णम्, विस्तृतस् -ता -तम्.

Sparkling, स्फुरन् -रती or -रन्ती -रत् (त्).

Speak, to, ब्रू (2 P. ब्रवीति), वद् (1 P. वदति), भाष् (1 A. भाषते); to — ill of, तिरस्कृ (8 P. A. -करोति, -कुरुते), आक्रुश् (1 P. -क्रोशति).

Speaking, *pres. part.* ब्रुवन् -वती -वत् (त्), वदन् -दन्ती -दत् (त्).

Speaking, *subs.* भाषणम्, वादस्, आलापस्.
Specially, विशेषेण, विशेषतस्.
Speech, वाक् (च्) *f.*; (address) वाक्यम्.
Speedily, शीघ्रम्, क्षिप्रम्, मा चिरम् with *impv.*
Spell, to (combine letters), वर्णानि सन्धा (2 P. -दधाति).
Sphere (province), विषयस्, अधिकारस्.
Spider, ऊर्णनाभस्, मर्कटस्, लूता.
Spirit, आत्मा *m.* (न्), देही *m.* (न्); — of darkness, निशाचरस्.
Splendour, तेजस् *n.*, प्रभा, प्रतापस्.
Spoil, to, दुष् (10 P. दूषयति).
Spoil, *subs.* (booty), लोभ्रम्, लोचम्.
Sport, to, विहृ (1 P. -हरति), क्रीड् (1 P. क्रीडति).
Sport, *subs.* विहारस्, क्रीडा, लीला.
Spot (place), स्थानम्, देशस्, प्रदेशस्.
Spread, to, (*trans.*) प्रसृ (in *caus.* -सारयति, *ind. past part.* -सार्य); (*intrans.*) प्रसृ (1 P. -सरति).
Spring, to (arise), जन् (4 A. जायते); (to leap) प्लु (1 A. प्लवते).
Spring (the season), वसन्तस्, वसन्तसमयस्.
Spy, *subs.* प्रणिधिस् *m.*, चारस्.
Śrí (the goddess of fortune), श्रीस् *f.*, see Gram. 123.
Stability, स्थैर्यम्, स्थिरता, स्थावरत्वम्.
Stable, *adj.* स्थावरस् -रा -रम्; — or moveable, चला-चलस् -ला -लम्.
Staff, दण्डस्, वेत्रम्, यष्टिस् *m. f.*
Stage (station), पदम्, अवस्था; last —, चरमावस्था.

Stain, *subs.* कलङ्कस्, कल्मषम्, दोषस्.
Stand, to, स्था (1 P. A. तिष्ठति, -ते).
Stand (station), स्थानम्, पदम्.
Standing, *pres. part.* तिष्ठन् -ष्ठन्ती -ष्ठत् (त्).
Star, तारा, तारका, नक्षत्रम्.
Starry, तारकितस् -ता -तम्, तारकाविमलस् -ला -लम्
Start up, to, सहसा उत्था (1 P. -तिष्ठति).
Starving, निराहारस् -रा -रम्, निरन्नस् -न्ना -न्नम्.
Stature, मूर्तिस् *f.*; short of —, ह्रस्वदेहस् -हा -हम्.
Stay, to, (*intrans.*) स्था (1 P. A. तिष्ठति, -ते).
Stealth, कूलम्; by —, कूलेन, निभृतम्, रहसि.
Step, to, क्रम् (1 P. क्रामति); to — into a carriage, यानम् आरुह् (1 P. -रोहति).
Step, *subs.* पदम्.
Step-mother, विमाता *f.* (तृ).
Stick, *subs.* लगुडस्, वेत्रम्, दण्डस्.
Sticking out, बहिःस्थस् -स्था -स्थम्.
Still, *adj.* (motionless) निश्चलस् -ला -लम्; (placid) शान्तस् -न्ता -न्तम्, प्रसन्नस् -न्ना -न्नम्.
Still, *adv.* (nevertheless) तथापि.
Stir, to, (*trans.*) चल् (in *caus.* चालयति), प्रेर् (10 A. -ईरयति).
Stock (origin), मूलम्, योनिस् *m. f.*
Stone, शिला, प्रस्तरस्, पाषाणस्, उपलस्, अश्मा *m.* (न्).
Stoop, to, नम् or अवनम् (1 P. -नमति), नम्रीभू (1 P. -भवति).
Store, *subs.* सङ्ग्रहस्, सञ्चयस्, कोषस्.

Story, कथा, उपाख्यानम्, आख्यानम्.
Straight, सरलस् -ला -लम्, ऋजुस् -जुस् -जु.
Straightway, सद्यस्, सपदि, अचिरात्.
Strand, तीरम्, तटम्, कूलम्.
Stranger, परस्, पारक्यस्, विदेशी *m.* (न्).
Stratagem, कूलम्, कूट्म *n.* (न्), उपायस्.
Straw, पलालस् -लम्, तृणम्; made of —, तृणमयस् -यी -यम्.
Strayed, भ्रष्टस् -ष्टा -ष्टम्, प्रभ्रष्टस् -ष्टा -ष्टम्.
Stream, स्रोतस् *n.*, सरित् *f.*, नदी.
Street, पन्थास् *m.* (पथिन्, see Gram. 162), मार्गस्, वीथी.
Strength, बलम्, प्राबल्यम्, सामर्थ्यम्.
Strenuous, उद्योगी -गिनी -गि (न्), महोत्साहस् -हा -हम्.
Stride, to, विक्रम् (1 A. -क्रमते), लङ्घ् (10 P. लङ्घयति).
Strife, विरोधस्, द्वन्द्वम्, युद्धम्.
Strike, to, तड् (10 P. ताडयति), तुद् (6 P. तुदति); to — down, निहन् (2 P. -हन्ति).
Strive, to (endeavour), यत् or प्रयत् (1 A. -यतते).
Strong, बलवान् -वती -वत् (त्), बली -लिनी -लि (न्).
Struck, हतस् -ता -तम्, ताडितस् -ता -तम्.
Strung, सगुणस् -णा -णम्; (as a bow) सज्यस् -ज्या -ज्यम्.
Study, to, अधी (2 A. अधीते, *rt.* इ), अभ्यस् (4 P. -अस्यति).
Study, *subs.* अभ्यासस्, विचारणम्; the — of history, पुरावृत्तविचारणम्; the — of philosophy, विद्याभ्यासस्.
Subdue, to, पराजि (1 A. -जयते), जि (1 P. A. जयति, -ते).

Subject, *adj.* वशस् -शा -शम्, अधीनस् -ना -नम्.
Subject (of a king), प्रजा; (topic) विषयस्.
Sublime, उत्कृष्टस् -ष्टा -ष्टम्, तेजस्वी -स्विनी -स्वि (न्).
Subsist, to, जीव् or उपजीव् (1 P. -जीवति).
Subsistence, जीवनम्, जीवितम्, जीवस्.
Subtile, सूक्ष्मस् -क्ष्मा -क्ष्मम्.
Succeed, to (follow), अनुया (2 P. -याति); (be successful) सिध् (4 P. सिध्यति).
Succession, परम्परा, पारम्पर्यम्; in —, यथाक्रमम्.
Such, ईदृशस् -शी -शम्, ईदृक् *m. f. n.* (ग्), तादृशस् -शी -शम्.
Sudás (name of a king), सुदास् *m.* (-दस्).
Sudden, अलक्षितस् -ता -तम्; on a —, सहसा, अकस्मात्.
Suddenly, सहसा, सद्यस्, अकस्मात्.
Súdra (a man of the servile caste), शूद्रस्.
Suffer, to, सह् (1 A. सहते), क्षम् (1 A. क्षमते).
Sufficiently, अलम्, यथेष्टम्, पर्याप्तम्.
Sugar, शर्करा, इक्षुसारस्.
Suitable, योग्यस् -ग्या -ग्यम्, उचितस् -ता -तम्.
Summer, ग्रीष्मस्, ग्रीष्मसमयस्, निदाघस्.
Summit, अग्रम्, शिखरम्, शृङ्गम्, पृष्ठम्.
Summon, to, आह्वे (1 P. -ह्वयति).
Sun, सूर्यस्, भानुस् *m.*, रविस् *m.*, अर्कस्, भास्करस्, आदित्यस्.
Sunk, मग्नस् -ग्ना -ग्नम्, निमग्नस् -ग्ना -ग्नम्.
Sunset, सूर्यास्तम्, सूर्यास्तकालस्.
Superior, श्रेयान् -यसी -यस् (स्), श्रेष्ठस् -ष्ठा -ष्ठम्.

Superiority, श्रेष्ठता, प्राधान्यम्.

Support, to, धृ (in *caus.* धारयति), भृ (3 P. बिभर्ति).

Support, *subs.* भरणम्, पुष्टिस् *f.*, पोषणम्.

Supported, to be, *fut. pass. part.* धारयितव्यस् -व्या -व्यम्, भृत्यस् -त्या -त्यम्.

Supremacy, स्वामित्वम्, आधिपत्यम्, ऐश्वर्यम्.

Supreme, परमस् -मा -मम्; the — Spirit, परमात्मा *m.* (न्).

Surabhi (the cow of plenty), सुरभिस् *f.*

Surpass, to, अतिक्रम् (1 P. -क्रामति), अतिरिच् (in *pass.* -रिच्यते) with *abl.*

Surprised, विस्मितस् -ता -तम्; to be —, विस्मि (1 A. -स्मयते).

Surprising, *adv.* आश्चर्यस् -र्या -र्यम्, अद्भुतस् -ता -तम्.

Survive, to, अतिजीव् (1 P. -जीवति), अधिककालं जीव्.

Susceptible, ग्राहकस् -हिका -कम्, ग्राही -हिणी -हि (न्).

Sustain, to, धृ (in *caus.* धारयति).

Sweep, to, मृज् or प्रमृज् (2 P. -मार्ष्टि).

Sweeping, मार्जन् -र्जनी -र्जत् (त्); (carrying off) हरन् -रन्ती -रत् (त्).

Sweet [illegible]

Sword, खड्गस्, असिस् *m.*; the Hell of sharp swords, असिपत्रवनम्.

System, मार्गस्; — of belief, मतम्; — of philosophy, दर्शनम्.

Taint, मलम्, कलङ्कस्, दोषस्.

Take, to, ग्रह् (9 P. A. गृह्णाति, गृह्णीते); to — care that, तथा कृ (8 P. A. करोति, कुरुते,) यथा; to — possession of, लभ् (1 A. लभते); to — one's departure, प्रस्था (1 A. -तिष्ठते).

Tale, कथा, उपाख्यानम्, आख्यानम्.

Talk, to, भाष् (1 A. भाषते), वद् (1 P. वदति).

Talking, *subs.* सम्भाषस्, सम्भाषणम्, संलापस्.

Taming, *subs.* दमनम्, दमस्.

Target, लक्ष्यम्, लक्षम्, शरव्यम्.

Taste, स्वादस्, रसस्.

Tawny, पिङ्गस् -ङ्गा -ङ्गम्, पिङ्गलस् -ला -लम्, कपिलस् -ला -लम्.

Tawny-eyed, पिङ्गाक्षस् -क्षी -क्षम्.

Teach, to, शिक्ष् (10 P. शिक्षयति), उपदिश् (6 P. -दिशति), पठ् (in *caus.* पाठयति), अधी (in *caus.* अध्यापयति *irr.* इ).

Teacher, गुरुस् *m.*, शिक्षकस्, उपदेशकस्.

Teaching, *subs.* अध्यापनम्, शिक्षणम्.

Tear, *subs.* अश्रु *n.*, नेत्रजलम्, नयनजलम्.

Tell, to, कथ् (10 P. कथयति), आख्या (2 P. -ख्याति).

Temper (mood), शीलस्, भावस्, स्वभावस्.

Temple, प्रासाद्स्, मन्दिरम्, देवतायतनम्.
Tend, to (nurture), पुष् (9 P. पुष्णाति); (incline towards) expressed by the *dat.*, see Gram. 811.
Tender, कोमलस् -ला -लम्, पेलवस् -वा -वम्.
Term, to, अभिधा (3 P. -दधाति), आख्या (2 P. -ख्याति).
Terminate, to, अवसो (4 P. -स्यति); which terminates in separation, विप्रयोगावसानस् -ना -नम्.
Terrible, terrific, घोरस् -रा -रम्, दारुणस् -णा -णम्, भयानकस् -की -कम्.
Terror, सन्त्रासस्; region of —, रौरवस्; region of great —, महारौरवस्.
Than, expressed by the *abl.*, or by न पुनर्, see Gram. 829-831.
That, *pron.* सस् *m.* सा *f.* तत् *n.* (तद्), असौ *m. f.* अदस् *n.* (अदस्).
That, *conj.* expressed by यथा or इति see Gram. 928.
The, सस् *m.* सा *f.* तत् *n.* (तद्), see Gram. 795.
Theme (topic), प्रकरणम्, विषयस्; — of disputation, विकल्पहेतुस् *m.*
Thence, ततस्, तस्मात्.
There, तत्र, तस्मिन् देशे.
Thereby, तेन.
Therein, तत्र, तस्मिन्.
Therefore, तेन, ततस्, तेन हेतुना.
Thick, स्थूलस् -ला -लम्, निविडस् -डा -डम्.
Thicket, वृक्षगहनम्, तरुगहनम्.
Thief, स्तेनस्, चौरस्, तस्करस्.

Thigh, ऊरुस् *m.*, सक्थि *n.* (see Gram. 122).
Thin, तनुस् -न्वी -नु, क्षीणस् -णा -णम्.
Thing, वस्तु *n.*, द्रव्यम्, अर्थस्, विषयस्.
Think, to, चिन्त् (10 P. चिन्तयति), तर्क् (10 P. तर्कयति).
Third, तृतीयस् -या -यम्.
Thirst, तृष्णा, पिपासा, तृट् *f.* (ष्).
Thirsty, तृष्णार्तस् -र्ता -र्तम्, पिपासुस् -सुस् -सु.
Thirty, त्रिंशत् *f.*
This, अयम् *m.* इयम् *f.* इदम् *n.* (इदम्), एषस् *m.* एषा *f.* एतत् *n.* (एतद्), असौ *m. f.* अदस् *n.* (अदस्).
Thither, तत्र.
Thorn, कण्टकस् -कम्, शल्यम्.
Thoroughly, अशेषतस्, अशेषेण, सम्यक्.
Thou, त्वम् (युष्मद्).
Though, यद्यपि, अपि.
Thought, चिन्ता, विचारस्.
Thoughtful, चिन्तापरस् -रा -रम्, सचिन्तस् -न्ता -न्तम्.
Thousand, सहस्रम्.
Threat, भर्त्सनम्, तर्जनम्, क्षेपस्.
Three, त्रयस् *m. pl.* तिस्रस् *f. pl.* त्रीणि *n. pl.* (त्रि).
Thrive, to, वृध् or संवृध् (1 P. -वर्धते).
Throbbing, स्फुरन् -रती or -रन्ती -रत् (त्), स्पन्दमानस् -ना -नम्.
Throng, *subs.* समूहस्, सङ्घस्, सङ्घातस्.
Through, पारम्, मध्येन, अन्तरेण.
Throughout, सादन्तम्; — the three worlds, त्रिषु लोकेषु.

Throw, to, क्षिप् or प्रक्षिप् (6 P. -क्षिपति), अस् (4 P. अस्यति).

Thunder, to, गर्ज् (1 P. गर्जति), गर्जनं कृ (8 P. A. करोति, कुरुते).

Thunder-cloud, वज्रघनस्, सजलाम्भोदस्.

Thus, इति, तथा, एवम्, इत्थम्.

Thy, तव *gen. sing.* (युष्मद्), त्वदीयस् -या -यम्.

Tiger, व्याघ्रस्, शार्दूलस्.

Till, यावत्, अवधि, आ prefixed to a word in the *abl.* (see Gram. 730).

Timber, दारु *n.*, काष्ठम्.

Time, कालस्, समयस्; in course of —, कालेन गच्छता; from that —, तत्कालात्; from that — forward, ततः प्रभृति.

Tired, श्रान्तस् -न्ता -न्तम्, परिश्रान्तस् -न्ता -न्तर्.

Title, नाम *n.* (न्), नामधेयम्; a — of supremacy, स्वामित्वहेतुस् *m.*

To, expressed by the *acc.* (Gram. 843), *dat.* (853), *gen.* (857).

Together, समम्, एकत्र, सह.

Toil, to, आयस् (6 P. -यस्यति), श्रम् (4 P. श्राम्यति).

Toilsome, आयासी -सिनी -सि (न्), श्रमी -मिणी -मि (न्).

Tone, स्वरस्, ध्वनिस् *m.*, नादस्.

Too (excessively), अति prefixed, अतीव; (also) च, चैव.

Tooth, दन्तस्, दशनस् -नम्.

Top, अग्रम्, पृष्ठम्, शृङ्गम्, शिखरम्.

Torment, to, क्लेश् (in *caus.* क्लेशयति), तप् (in *caus.* तापयति).

Tormented, कर्षितस् -ता -तम्, व्यथितस् -ता -तम्.
Torn, विदारितस् -ता -तम्, विदीर्णस् -र्णा -र्णम्.
Tortoise, कूर्मस्, कच्छपस्; in the form of a कूर्मरूपी -पिणी -पि (न्).
Tottering, स्खलन् -न्ती -त् (त्), स्खलितस् -ता -तम्.
Touch, to, स्पृश् (6 P. स्पृशति), परामृश् (6 P. -मृशति).
Touching, स्पृशन् -शती or -शन्ती -शत् (त्).
Towards, प्रति with *acc.*, अभिमुखम्.
Town, नगरम् -री, पुरम् -री.
Trace, चिह्नम्, अङ्कस्; (foot-mark) पादचिह्नम्.
Track, *subs.* पदवी, पदपङ्क्तिस् *f.*
Trade, *subs.* वाणिज्यम्, क्रयविक्रयस्.
Train, to, शिक्ष् (1 A. शिक्षते, or in *caus.* शिक्षयति).
Trained, शिक्षितस् -ता -तम्, कृताभ्यासस् -सा -सम्.
Traitor, विश्वासघातकस्, विश्वासघाती *m.* (न्).
Tranquillity, शान्तिस् *f.*, निश्चलता.
Transaction, कर्म *n.* (न्), कार्यम्, वृत्तान्तस्.
Transcend, to, अतिक्रम् (1 P. -क्रामति), अतिरिच् (in *pass.* -रिच्यते).
Transgress, to, लङ्घ् (10 P. लङ्घयति), व्यतिक्रम् (1 P. -क्रामति).
Translate, to, भाषान्तरीक्ष (8 P. A. करोति, कुरुते), अवॄ (1 P. -तरति).
Translated, अवतीर्णस् -र्णा -र्णम्, अनुवादितस् -ता -तम्.
Travel, व्रज् or प्रव्रज् (1 P. -व्रजति).
Traveller, पान्थस्, पथिकस्, अध्वगामी *m.* (न्).
Travelling, *pres. part.* व्रजन् -न्ती -त् (त्), प्रव्रजन् -न्ती -त् (त्).

Traverse, to, प्रचर् (1 P. -चरति), तॄ (1 P. तरति).
Tread, to, आक्रम् or समाक्रम् (1 P. -क्रामति).
Treat, to (act towards), आचर् or समाचर् (1 P. -चरति).
Tree, तरुस् *m.*, वृक्षस्, पादपस्, द्रुमस्.
Trembling, *pres. part.* कम्पमानस् -ना -नम्, वेपमानस् -ना -नम्.
Tribe, वर्गस्, वर्णस्, जातिस् *f.*, कुलम्.
Trifle, अल्पविषयस्, लघुविषयस्.
Triumph, to, पराजि or विजि (1 A. -जयते).
Troop, गणस्, समूहस्, सङ्घस्.
True, सत्यस् -त्या -त्यम्, तथ्यस् -थ्या -थ्यम्.
Trunk (of an elephant), हस्तस्, करस्, भुजस्.
Trust, विश्वासस्, प्रत्ययस्; — in the world, संसाराश्रयस्.
Trustworthy, विश्वास्यस् -स्या -स्यम्, विश्वासार्हस् -र्हा -र्हम्.
Truth, सत्यम्, तथ्यम्, ऋतम्; in —, सत्यम् एव.
Truth-meditating, सत्याभिध्यायी -यिनी -यि (न्).
Try, to (endeavour), यत् or प्रयत् (1 A. -यतते).
Turn, to, परिवृत् (*trans.* 10 P. -वर्तयति, *intrans.* 1 A. -वर्तते).
Turn, *subs.* पर्यायस्; in —, पर्यायेण.
Tusk, दन्तस्, दंष्ट्रा, रदस्.
Twelve, द्वादश *m. f. n. pl.* (न्).
Twenty, विंशतिस् *f.*
Twice, द्विस्, द्विवारम्.
Twice-born, द्विजस् -जा -जम्, द्विजातिस् -तिस् -ति.
Twine, to, रच् or विरच् (10 P. -रचयति).
Two, द्वौ *m. du.* द्वे *f. n. du.* (द्वि), see Gram. 201.

Unable, अक्षमस् -मा -मम्, असमर्थस् -र्था -र्थम्.
Unbound, अबद्धस् -द्धा -द्धम्, विपाशस् -शा -शम्.
Uncertain, अध्रुवस् -वा -वम्, अस्थिरस् -रा -रम्.
Unchecked, अविरुद्धस् -द्धा -द्धम्.
Undecaying, अजरस् -रा -रम्, अक्षयस् -या -यम्.
Under, अधस् or अधस्तात् with *gen.*, तले at the end of *comps.*; — a pretext, व्याजेन.
Undergo, to, अनुभू (1 P. -भवति), प्राप् (5 P. -आप्नोति).
Undermined, उत्खातस् -ता -तम्.
Understand, to, अवगम् (1 P. -गच्छति), अवे (2 P. अवैति, *rt.* इ).
Understanding, *subs.* बुद्धिस् *f.*, मतिस् *f.*, धीस् *f.*
Undertaking, *subs.* आरम्भस्, प्रारम्भस्, व्यवसायस्.
Undiminished, अक्षीणस् -णा -णम्; with — orb, अखण्डमण्डलस् -ला -लम्.
Undisturbed, अव्याकुलस् -ला -लम्, निश्चलस् -ला -लम्.
Undulation, ऊर्मिस् *m. f.*, वीचिस् *m. f.*; exhibiting no —, वीचिरहितस् -ता -तम्.
Unexpected, अनपेक्षितस् -ता -तम्, अलक्षितस् -ता -तम्.
Unfailing, अक्षयस् -या -यम्, अव्ययस् -या -यम्.
Unfortunate, अधन्यस् -न्या -न्यम्, मन्दभाग्यस् -ग्या -ग्यम्.
Union, संयोगस्, योगस्.
Universal, सार्वत्रिकस् -की -कम्, सर्वगतस् -ता -तम्.
Universe, विश्वम्, जगत् *n.*, विश्वजगत् *n.*
Unjust, अन्यायस् -या -यम्; (undeserved) अनर्हस् -र्हा -र्हम्.
Unknown, अज्ञातस् -ता -तम्, अविदितस् -ता -तम्.

Unmerited, अनर्हस् -र्हा -र्हम्, अयोग्यस् -ग्या -ग्यम्.
Unoffending, अनपराधी -धिनी -धि (न्).
Unread, अनधिगतस् -ता -तम्; — in the Scriptures, अनधिगतशास्त्रस् -स्त्रा -स्त्रम्
Unreality, असारता.
Unresisting, अप्रतीकारस् -रा -रम्, अयुध्यन् -ध्यन्ती -ध्यत् (त्).
Unrighteous, अधर्मी -र्मिणी -र्मि (न्), धर्मापेतस् -ता -तम्.
Unrighteousness, अधर्मस्, अधार्मिकत्वम्.
Unsteady, अस्थिरस् -रा -रम्, तरलस् -लॉ -लम्.
Unsupported, अनालम्बस् -म्बा -म्बम्; (by argument) निर्हेतुकस् -का -कम्.
Unwell, असुस्थस् -स्था -स्थम्, अस्वस्थस् -स्था -स्थम्.
Up, expressed by उत् prefixed, ऊर्ध्वम्, उच्चैस्.
Upanishad (a philosophical treatise belonging to the Veda), उपनिषत् *f.* (द्).
Upon, उपरि with *gen.* or affixed to the crude.
Uprise, to, उत्था or समुत्था (1 P. -तिष्ठति).
Uproot, to, उन्मूल् (10 P. -मूलयति); उत्पट् (10 P. -पाटयति, *pass.* -पाट्यते).
Upwards, ऊर्ध्वम्, उच्चैस्, उपरि.
Usage, व्यवहारस्, व्यापारस्.
Use, to, प्रयुज् or उपयुज् (7 A. -युंक्ते).
Use, *subs.* प्रयोजनम्, प्रयोगस्; (practice) व्यवहारस्; of what —? किमर्थम्.
Used, प्रयुक्तस् -क्ता -क्तम्; (accustomed) अभ्यस्तस् -स्ता -स्तम्.

Useful, प्रयोगी -गिनी -गि (न्), उपकारी -रिणी -रि (न्).
Useless, निष्प्रयोजनस् -ना -नम्, निरर्थकस् -का -कम्.
Utter, to, उदीर् or समुदीर् (10 P. -ईरयति).
Uttering, उदीरयन् -यन्ती -यत् (त्), समुदीरयन् -यन्ती -यत् (त्).

Vain (unavailing), मोघस् -घा -घम्; in —, वृथा.
Vaiśya (a man of the agricultural class), वैश्यस्.
Valiant, वीरस -रा -रम्, विक्रान्तस् -न्ता -न्तम्.
Valour, वीर्यम्, विक्रमस्, शौर्यम्.
Valuable, महार्घस् -र्घा -र्घम्, महामूल्यस् -ल्या -ल्यम्.
Van·ga (Bengal), वङ्गस्.
Vanquish, to, जि (1 P. A. जयति, -ते), पराजि (1 A. -जयते).
Vanquished, जितस् -ता -तम्, पराजितस् -ता -तम्.
Various, नाना *ind.*, विविधस् -धा -धम्, नानाविधस् -धा -धम्.
Varuṇa (god of the waters), वरुणस्, प्रचेतास् *m.* (स्).
Vaśishṭha (a Bráhman, the enemy of Viśvá-mitra), वशिष्ठस्.
Vast, महान् -हती -हत् (त्); a — forest, महारण्यम्.
Vásuki (chief of the serpent-demons), वासुकिस् *m.*
Veda, वेदस्.
Vedánta (a philosophical system ascribed to Vyása), वेदान्तस्.
Vedic, वैदिकस् -की -कम्.
Vegetable, ओषधी, तृणम्; the — world, *lit.* all vegetables, सर्वे महीरुहाः.

Veṇa (name of an atheistic king), वेणस्.
Venerable, आर्यस् -र्या -र्यम्, पूजार्हस् -र्हा -र्हम्.
Venerate, to, पूज् (10 P. पूजयति, *pass.* पूज्यते).
Vernacular, प्राकृतस् -ता -तम्; — dialect, प्राकृतोक्तिस् *f.*
Very, सु or अति prefixed, अतीव, अत्यन्तम्.
Vex, to, बाध् (1 A. बाधते), क्लिश् (9 P. क्लिश्नाति).
Vice, व्यभिचारस्, व्यसनम्.
Victory, जयस्, विजयस्.
Vigilance, जागरा, जागर्या, जागर्तिस् *f.*
Vigorous, महावीर्यस् -र्या -र्यम्, उत्साही -हिनी -हि (न्).
Vile, अधमस् -मा -मम्, नीचस् -चा -चम्.
Village, ग्रामस्, निवसथस्, अवसथस्.
Villain, दुर्जनस्, दुरात्मा *m.* (न्), पापस्.
Vindhya (name of a mountain range), विन्ध्यस्.
Violent, महाबलस् -ला -लम्, तीव्रस् -व्रा -व्रम्.
Vi-páśa (a river of the Punjab, the Beas), विपाशस्.
Virtue (excellence), गुणस्; (moral goodness) धर्मस्.
Virtuous, गुणी -णिनी -णि (न्), धार्मिकस् -की -कम्.
Vishṇu (the preserver), विष्णुस् *m.*, हरिस् *m.*
Visit, to, अभ्यागम् (1 P. -आच्छति), दर्शनार्थम् आगम्.
Viśvá-mitra (a royal Vedic, son of Gádhi), विश्वामित्रस्.
Viśvá-vasu (name of a Gandharva), विश्वावसुस् *m.*
Voice, गीर् *f.* (गिर्), वाक् *f.* (च्), स्वरस्.
Vow, शपथस्, प्रतिज्ञा; to make a —, शपथं कृ (8 P. A. करोति, कुरुते), प्रतिज्ञा (9 A. -जानीते).
Vulture, गृध्रस्.

Vyása (arranger of the Vedas, and compiler of the Mahá-bhárata and Puráṇas), व्यासस्.

Wail, *suos.* परिदेवनम्, विलपनम्, विलापस्.
Waist, मध्यस् -ध्यम्; as far as the —, आमध्यात्
Wait, to, अपेक्ष् (1 A. -ईक्षते); (stay) स्था (1 P. तिष्ठति).
Walk, to, चल् (1 P. चलति), क्रम् (1 P. क्रामति).
Wander, to, भ्रम् or परिभ्रम् (4 P. -भ्राम्यति).
Wandering, भ्राम्यन् -म्यन्ती -म्यत् (त्).
Want, to, आकांक्ष् (1 P. -कांक्षति), expressed by प्रयोजनम् with the *instr.*, *e.g.* I want four horses, चतुर्भिर् अश्वैर् मम प्रयोजनम्.
Want (requirement), प्रयोजनम्; (absence of anything) अभावस्.
War, विग्रहस्, सङ्ग्रामस्, रणम्, युद्धम्.
Warble, to, कूज् (1 P. कूजति).
Warlike, रणप्रियस् -या -यम्, युयुत्सुस् -त्सुस् -त्सु.
Warrior, योद्धा *m.* (ज्), योधस्; a man of the — tribe, क्षत्रियस्.
Wash, to, प्रक्षल् (10 P. -क्षालयति), धाव् (in *caus.* धावयति); to — away, प्रमृज् (2 P. -मार्ष्टि).
Watch, *subs.* रक्षा; to keep —, रक्ष् (1 P. रक्षति), रक्षां कृ (8 P. A. करोति, कुरुते).
Watched, रक्षितस् -ता -तम्; (observed) वीक्षितस् -ता -तम्.
Water, to, सिच् (6 P. सिञ्चति).

Water, *subs.* जलम्, उदकम्, सलिलम्, तोयम्, वारि *n.*, अम्भस् *n.*, अम्बु *n.*, पयस् *n.*, आपस् *f. pl.* (see Gram. 178 *b*).

Watered, सिक्तस् -क्ता -क्तम्, जलसिक्तस् -क्ता -क्तम्.

Water-lily, उत्पलम्, पङ्कजम्; holding a —, धृतपङ्कजस् -जा -जम्.

Wave, ऊर्मिस् *m. f.*, तरङ्गस्, वीचिस् *m. f.*

Waveless, अवीचिस् -चिस् -चि; the hell of a — sea, अवीचिमत् *n.*

Way, पन्थास् *m.* (पथिन्, see Gram. 172), मार्गस्, अध्वा *m.* (न्).

We, वयम् *m. f. n. pl.* (अस्मद्).

Weak, दुर्बलस् -ला -लम्, निर्बलस् -ला -लम्.

Weakness, दौर्बल्यम्; — of understanding, बुद्धिवैक्लव्यम्.

Wealth, धनम्, वित्तम्, वसु *n.*, विभवस्.

Wealthy, धनी -निनी -नि (न्), वित्तवान् -वती -वत् (त्).

Wear, to, धृ (in *caus.* धारयति), भृ (3 P. बिभर्ति).

Weary, श्रान्तस् -न्ता -न्तम्, क्लान्तस् -न्ता -न्तम्.

Weeping, रुदन् -दती -दत् (त्), क्रन्दन् -न्दन्ती -न्दत् (त्).

Weighed, तुलितस् -ता -तम्.

Weight (burden), भारस्; (heaviness) गौरवम्.

Welcome, *subs.* स्वागतम्, अभिनन्दनम्.

Well, सु prefixed, सुष्ठु, साधु, सम्यक्.

Well-pleased, सुप्रीतस् -ता -तम्, तुष्टस् -ष्टा -ष्टम्.

Wheaten, गोधूममयस् -यी -यम्.

Wheel, चक्रम्, रथाङ्गम्.

When, यदा; when? कदा.

Whence, यतस्; whence? कुतस्.
Where, यत्र; where? क्व, कुत्र.
Whereupon, यदनन्तरम्, तदनन्तरम्.
Wherever, यत्र यत्र, यत्र कुत्रचित्.
Whether, किं, किंवा.
Which, यस् या यत् (द्); which? कस् का किम् (किम्).
While, *subs.* कालस्, समयस्.
While, whilst, *adv.* यावत्, यदा; expressed by *loc. absolute* (see Gram. 840).
Whirl, to, भ्रम् (1, 4 P. भ्रमति, भ्राम्यति).
Whirlpool, आवर्तस्, जलावर्तस्
White, शुक्लस् -क्ला -क्लम्, श्वेतस् -ता -तम्, धवलस् -ला -लम्.
Whither, यत्र; whither? क्व, कुत्र.
Who, यस् या यत् (यद्); who? कस् का किम् (किम्).
Whoever, यो यस्, या या, यद्यत् (द्).
Whole, *adj.* कृत्स्नस् -त्स्ना -त्स्नम्, सर्वस् -र्वा -र्वम्.
Wholesome, पथ्यस् -थ्या -थ्यम्, पथ्यकरस् -री -रम्.
Wholly, सर्वतस्, साकल्येन, सम्यक्.
Why, किमर्थम्, किम्, केन हेतुना.
Wicked, दुष्टस् -ष्टा -ष्टम्; a — man, दुर्जनस्.
Wide, पृथुस् -थ्वी -थु, विस्तीर्णस् -र्णा -र्णम्.
Wife, भार्या, स्त्री *f.*, पत्नी, दारास् *m. pl.*
Wild (belonging to the forest), आरण्यस् -ण्या -ण्यम्; वन्यस् -न्या -न्यम्; (fierce) उग्रस् -ग्रा -ग्रम्.
Will, to (wish), इष् (6 P. इच्छति).
Wind, *subs.* वायुस् *m.*, अनिलस्, वातस्, पवनस्.

Wing, पक्षस्, पक्ष *n.* (न्), पत्त्रम्, पतत्रम्.
Wisdom, ज्ञानम्, विज्ञानम्, प्रज्ञा, बुद्धिस् *f.*
Wise, विद्वान् -दुषी -द्वत् (त्), ज्ञानी -निनी -नि (न्).
Wiser, विज्ञतरस् -रा -रम्, प्रज्ञतरस् -रा -रम्.
Wish, to, इष् (6 P. इच्छति), वाञ्छ् (1 P. वाञ्छति).
Wish, *subs.* इच्छा, अभिलाषस्, मनोरथस्.
Wished, wished for, इष्टस् -ष्टा -ष्टम्, वाञ्छितस् -ता -तम्.
Wishing, इच्छन् -च्छती or -च्छन्ती -च्छत् (त्); — to do, चिकीर्षुस् -षुस् -र्षु.
With, expressed by the *instr.* (Gram. 805-6), सह, सार्धम्.
Withered, म्लानस् -ना -नम्, विशीर्णस् -र्णा -र्णम्.
Within, अन्तर्, अभ्यन्तरे, अन्तरे.
Without, विना with *instr.* or *acc.*, ऋते with *abl. acc.* or *gen.*; अ prefixed, *e.g.* — beginning, अनादिस् -दिस् -दि; — end, अनन्तस् -न्ता -न्तम्.
Witness, साक्षी *m.* (न्), प्रत्यक्षदर्शी *m.* (न्).
Woe, दुःखम्; woe! धिक्, see Gram. 926.
Woman, स्त्री *f.*, नारी, योषित् *f.*, अङ्गना, वनिता, अबला.
Wonderful, wondrous, आश्चर्यस् -र्या -र्यम्, अद्भुतस् -ता -तम्.
Wood (timber), काष्ठम्, दारुस् *m.*; (forest) वनम्, अरण्यम्, काननम्.
Wooden, काष्ठमयस् -यी -यन्, दारुमयस् -यी -यम्.
Word, वचस् *n.*, वचनम्, वाक्यम्, शब्दस्, पदम्.
Work, *subs.* कर्म *n.* (न्), कार्यम्, क्रिया.
World, जगत् *n.*, लोकस्; this —, इहलोकस्; the next —, परलोकस्.

Worldly, लौकिकस् -की -कम्, सांसारिकस -की -कम्.
Worm, कृमिस् *m.*, कीटस्.
Worn (exhausted), श्रान्तस् -न्ता -न्तम्; (decayed) जीर्णस् -र्णा -र्णम्; to be —, *i.e.* become decayed, जॄ (in *pass.* जीर्यते).
Worship, to, पूज् (10 P. पूजयति), सेव (1 A. सेवते).
Worship, *subs.* पूजा, पूजनम, सेवा, अर्चना.
Worshipped, पूजितस् -ता -तम्, सेवितस् -ता -तम.
Worthy, योग्यस् -ग्या -ग्यम्; — of homage, ईड्यस् -ड्या -ड्यम्.
Wrath, कोपस्, क्रोधस्, रोषस्.
Wreck, to, नौभङ्गं कृ (8 P. A. करोति, कुरुते).
Wretch (worthless person), पापस्, जाल्मस्, नराधमस्.
Write, to, लिख् (6 P. लिखति), लिपिं कृ (8 P. A. करोति, कुरुते).
Writing, *subs.* लेखनम्; a sacred —, शास्त्रम्.
Written, लिखितस् -ता -तम्; — law, आगमस्.
Wrong, *subs.* अपकारस्, अपकृतम्.
Wroth, क्रुद्धस् -द्धा -द्धम्; to be —, क्रुध् (4 P. क्रुध्यति).

Yajña-sena (a name of Dru-pada), यज्ञसेनस्; daughter of —, याज्ञसेनी.
Yajur-Veda (the Veda of the Adhvaryu priests), यजुस् *n.* (ष्), यजुर्वेदस्.
Yaksha (an attendant on Kuvera the god of wealth), यक्षस्.

Ye, you, यूयम् *m. f. n. pl.* (युष्मद्).

Year, वर्षस्, वत्सरस्, अब्दस्, समा.

Yet (hitherto), अद्यपर्यन्तम्; (nevertheless) तथापि.

Yield, to (give forth), उत्सृज् (6 1. -सृजति).

Yonder, *adj.* तत्रस्थस् -स्था -स्थम्; *adv.* तत्र, नातिदूरे.

Young, बालस् -ला -लम्, युवा -वती or यूनी -व (न्, see Gram. 155 *b.*).

Your, yours, expressed by तव *sing.*, युवयोस् *du.*, युष्माकम् *pl.* (*gen.* of युष्मद्); त्वदीयस -या -यम्.

Youth (a young man), युवा *m.* (see Gram. 155 *b.*), कुमारस्; (early age) यौवनम्, यौवनावस्था.

Yudhi-shṭhira (the eldest son of Páṇḍu), युधिष्ठिरस्, धर्मराजस्.



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